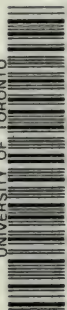


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Royal Irish Academy.

TODD LECTURE SERIES.

VOL. V.

THE LATIN LIVES OF THE SAINTS

AS

Aids towards the Translation of Irish Texts

AND THE

PRODUCTION OF AN IRISH DICTIONARY.

BY

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PREFACE.

THE Latin Lives of the Irish Saints, and the Latin works of O'Sullevan Beare and O'Flaherty, contain a great many Irish glosses.¹ Moreover, they and the Latin *Chartæ*, *Descriptiones Hiberniæ*, and *Annales*, present us with a vast number of Irish names of persons and places. This mine has never been explored. I began to work it to get materials for some Todd Lectures; but I found that I could not present the subject in its full light without more time than is at my disposal, and without consulting the original manuscripts, the Irish of which has been corrupted by the editors or printers. I therefore resolved to exhibit the Latin Lives under an aspect hitherto overlooked, or not sufficiently considered, that is—as translations from the Irish, or as translated into Irish; and consequently as useful aids in the interpretation of texts and in the production of a dictionary.

The equivalent Latin and Irish passages or sentences, lying side by side, or separated, in our manuscripts, would cover several hundred pages of the Todd Lecture series. If they were brought together and printed they would interpret each other, and, to use a familiar expression, would set each other off. This confrontation I have carried out within limits which the Publication Committee will readily appreciate. I have not consciously made an attempt anywhere to manufacture a version out of the elements of the Latin Lives; but where the

¹ Thus, in the short *Vita S. Caimnici* of the "Codex Kilkenniensis":—"geal-bregach .i. albus-mendax; achad-bo .i. agro boum; gull-cerd .i. mors crudelis, projecto puero super hastas stantes sursum positas; mochean, mochean a Chainnig .i. bene venias, bene venias, sancte Caimnice! Cainteach mac Luigdeach . . . dona fir-Ultachaib do, etc."

equivalence was close, or where the free handling of the Irish writer was evidenced only by the use of doublets or synonyms, I have put such passages side by side, omitting those that merely reflected each other in general meaning.

By this juxtaposition I hope to flash fresh light for the dark corners of Irish texts, to illustrate the meaning and uses of Irish words or groups of words, and the sequence of sentences; to help students to shape the wording of their versions in accordance with the real meaning of the Irish, in place of emptying phrases of their sense by too literal a rendering, as those have done who translate *breith aithrige* by "judgment of repentance." Further, this humble work, which has proved more laborious than would be the editing and translation of texts, teaches this practical lesson—that the English versions of the Middle-Irish Lives of the Saints are, on the whole, trustworthy, even when made without opportunities of referring to the old Latin lives. This is a useful lesson, since the criticisms discharged from so many quarters¹ at the versions made from the Irish have unfortunately (and unreasonably, as I think) shaken all confidence in the translators, and driven students away from their books.

It is well to bear in mind that these penetrating criticisms do not mar the goodly fellowship of Celtic scholars, nor arrest the work of interpretation, which seems to exercise on some of the keenest and best trained minds of our day a fascination from which all the spells of Saint Gall could not deliver them; finally, that such criticisms generally touch on minor details, and are often without solid foundation. Of this last point I

¹ See, for instance, O'Donovan's "Four Masters," i. p. xxxi., "The Academy," the "Rev. Celtique," the "Irish Eccl. Record," the "Gaelic Journal," the "Kilkenny Journal of Archæology," "Transactions of the Philological Society," the German Philological Journals, Windisch's "Texte," i. 5, 197, *et passim*, and Lists of Corrigenda added to various works by the translators themselves. See also Dr. Stokes' "Three Mid. Ir. Homilies," Preface, his "Irish Ordeals," p. 184, "Rev. Celt.," vi. p. 361, "Todd Lectures," iv. pp. 11, 32, xxii, xxiii.

will give an instance or two from the last review of the last Irish book.

In this review¹ one hundred and thirty-three "mistranslations" are quoted as "samples of what may be expected in those parts of the translation where I have not been able to consult the original."

Running my eye over the first twelve samples, I see at once, and, without any desire to meddle in a controversy between two Celtic scholars, I may be permitted to say, that in two cases the native translator is right in rendering *breith aithrige* by "penance," and *mór n-aistir* by "much toil"; and that his learned critic is mistaken in translating them respectively by "judgment of penance," and "much going astray."

Breith aithrige and *breitheamnas aithrige* (of the Irish Catechisms) = "pœnitentia," "penance," which is rendered "Busse" and "pénitence" in the German and French Catechisms. Thus *breitheamnus aithrige tocsláinteach*, a "wholesome penance" (Donlevy, pp. 306, 307) = eine heilsame Busse, une pénitence salutaire. So in Stapleton's "*Doctrina Christiana Latino-Hibernica*" (pp. 121, 122, ed. 1639), *an bhreith aithridhe chuirtheas an t-athair faoisideneach air* = "pœnam illam quam confessarius imposuerit"; *breitheamhnus aithrighe chuireas an sagart ar neach* = "pœnitentia a sacerdote imposita." See also Molloy's "*Lucerna Fidelium*" (pp. 211, 216), and any Irish-English Catechism. Hence "*breitheamnas aithrige do chengal orum, le jugement du repentir à nous lier*," of "Rev. Celt.," xv. p. 8, should be "de m' imposer une pénitence"; hence also "*breith aithrige, it seems to mean the penance which a penitent is ordered to perform*," of Dr. Stokes' glossary of "*The Voyage of the Hui Corra*," should be "it means."

As to *mór n-aistir*:—*aistear* = "labour," "travail," in Lamentations of Jeremy, iii. 5, and Exodus, xviii. 8; and

¹ "Rev. Celt.," Jan. 1894.

bean a n-aisdear cloinne = "a woman in 'labour," O'Begley's "Dictionary," *vide* "travel." Of course *asdior* = "journey," in O'Brien's "Dictionary," but he adds, "it *now vulgarly* means missing one's way."

Elucidations, such as we have got from the "*Doctrina Latino-Hibernica*," and the Irish and Latin and English Bible, will, I trust, appear in the text and word-index of these Lectures. For example:—

Issed atbert, issued roraid = *dicens*; issued = *et, autem, vero*.

An-nochetfanad, an-noenited, an-dochluined, an-doadchuired, an-noesed = *sentiens, suspirans, audiens, revertens, gemens*.

Gabais a laim ass = "manum illius apprehendens illum de loco eiecit," confirms Dr. Stokes' version.

Dorat seire dó, *and* tue grad dou = "dilexit eum," show the overliteralness of "I have levelled (*ich richtete*) my love at him," "I have bestowed love upon him," &c.

Mog do magadaib (p. 81) *and* aen do mogaib (p. 80) = "unus servorum," show that "a servant of the servants" is too literal: cf. "aon aithne dona haitheantaib, one of the Commandments," "aon ball dod' ballaib, one of thy members," Matth. v. 19, 29.

Leis: 1° nusbeir leis, adducit; rosruc leis, eum duxit; tue latt, porta, show that "secum," or "with him," are superfluous in translation.

Leis: 2° ba maith leis a menma, lætatus est; robad maith lemsa, volo; is maith latt, vis. Also, mór in maith, credi non potest; fir maith, patrisfamilias, English "goodman."

Leis: 3° co nderna-sum ernaigthi leis, et exoravit pro eo, III; dena ernaigthi leamsa, ora *pro* me; guid in Coimdid lem, ora (pro me), guidfed-su Dia letso, ego pro te rogabo; gabuis B. pater leis, oravit B. pro eo (p. 82). Here leis = "on his behalf," ar a son, not "with him," as it is twice rendered in the "Lismore Lives" (p. 194), though it is translated "for" twice in that page.

Messi fein, ego sum; mogaid-ni, nos servi sumus (pp. 60, 57).

Roslecht = "genua flexit," and also "se prostravit."

Rosocht takes a plural nominative (p. 48); and the 2nd pl. is used in speaking to one person: ni tabraid-siu, non defers (p. 48).

Tiagar, eat quis. Ní hada dúinn, non debemus, confirms Dr. Stokes' "it is not lawful for us."

Ag sud, ecce offero (p. 70).

Do fíis scéil (p. 69) means, I think, "to visit" = do thóruma and visitare, *ibi.*; cf. táinig dom' fíos, "he came to see me," and dul d'fíos, "to visit."

I select a few samples of single words on which a new light is thrown:—

Abrachtach, ánbrachtaíge (aide), anfabrachta, anbfábrachta are rendered "consumptive" by Dr. Stokes and others; our Latin texts and the Irish context show them to mean "paralyticus."

Airilliud is rendered "property (?)" in the "Lismore Lives" (p. 384); it is = "substantia" at p. 3 of our texts; it means "meritum" (p. 71), and meritum in the sense of what one earns, acquires, and so owns.

Aislingi is feminine: "na ha."; gender not given in Windisch or Atkinson's Dictionaries.

Airge, locus in quo vaccas mulgere solemus. Windisch gives only the sense "armentum"; "a place for summer grazing," O'Brien.

Anfaitech, rusticus, and so, awkward, confirms Dr. Stokes' "incautious."

Aniar: tue . . aníar, protulit.

Aroerachair, aroirachair "venit in," "tenuit," arroerachair, "et tenuit"; "it seems to mean *erexit*," Stokes.

Asrárachtatár (wrongly printed in Index), revixerunt.

Bachlach, "rusticus," as in O'Reilly; but "bondman" in Windisch, as if from bachall, "to clip the hair."

Bésena, mos, regula; but “jurisprudence,” Stokes.

Maicc bethad = electi, mac báis, impius, are better than “sons of life,” “son of death,” as the words have been rendered.

Borrfad, tumor; “swelling(?),” Stokes; “indignation,” Windisch.

Bunnsachaib, radiis; “darts” in *Bible Focloir*; but “Zweig” in Windisch.

Cannadus, pannus, *bis*. Dr. Stokes had translated it differently; but in Index to the “Lismore Lives,” he says, “from pannus(?) seems some sort of covering for the head.” It is perhaps = pannus, a “bit of cloth,” a “head-band.”

Co = at: co maigin itá = dú hita, 35.

Comaithgiu, “*aliam gentem*”; if so, Ascoli’s Gl., p. 1, is incorrect: “*qui una vel contigue agros conducit*.”

Co n = and, et: co n-(airnice, tarut, tarfas, accai, etc.); also con-epair, con-erbairt = *dicens*.

Cretra = “*aqua benedicta quæ ad morborum sanitatem servabatur*”; blessed things would render the word better than “consecrated elements.”

Deleithi (p. 40) is marked with a query by Dr. Stokes. The context of his “Trip. Life” (p. 156) points to de(g)-cleithi, “a good roof” (cf. de-gním); it might also mean “a good chief,” or “two chiefs.”

Dicheltair, “cloak of darkness” (Stokes), is countenanced by “*quod demit ab oculis*” (p. 8).

Díguind (see Index); but *di* might be intensitive; cf. gand (“*Irische Texte*,” i. 159), applied to a spear, and to the cross in *LB.* 221 b, 222 a.

Diud lai, ante prandium, shows that the Irish dined at or after nightfall.

Dofuisim seems to mean *effudit*. A ndorus, ante januam, ad portam; i ndorus, in porta.

Drolmach, vas ligneum apertum.

Duidlid seems to mean vagabond or robber, connected with

madudéll, or diall, or todidel gl. deerraverat of the Laurentian glosses (p. 11).

Folamadair, "ordinavit"; "desires" (?), Stokes.

Forbann, "order, prescription, commandment," Stokes; but see my Index.

Greim rígdá, sceptrum regale, 2, 63; cf. gremmae .i. sceptri, regni, *Ml.* 110 d. Dr. Stokes renders "royal power (?)" in indexes to "Tripartite Life" and "Lismore Lives."

Imaltoir, "calix", ciborium; or "altar-stone": i. cloiche forsa ndenad oiffrend cech læi, Stokes' "Trip. Life" (p. 448).

Inchoise, indica; "signify (?)", Stokes.

Lista (queried by Dr. Stokes) = molesta, *vide* Index.

Miltenaib = alveariis campestribus, or "bee-hives"; "combs" (Stokes).

Molach, "molesta."

Nem-annac, indignus, *vide* p. 90.

Tírtha: fer t., rusticus; now *tiorthach*, "born in the country." "A drying man," of Dr. Stokes, would be *fer tirtha arbair*.

Tredenus, triduanum jejunium, cf. treghenus, "abstinence," O'Begley's "Dictionary."

Uasal-(decon, epscop, sacart) = diaconus, episcopus, sanctus presbyter; not "archdeacon," etc.

Having so far stated the purpose and usefulness of these Lectures, and my method of dealing with my materials, I will now mention the sources from which I have drawn the equivalent Latin and Irish passages.

For the "Life of St. Patrick" I have taken: 1°. the Latin of the "Book of Armagh" (*LA.*), and the Irish of O'Curry's copy of the Egerton "Tripartite Life" (*O'C.*), which I have collated with the original *Eg.* 97, referring to O'Curry's pages as *Eg.* 97 is not paged. This text seems purer than that of Rawlinson, edited by Dr. Stokes. 2°. I take the Latin of Colgan's "Vita Secunda," "Vita Tertia," and "Vita Quarta" (*V. 2, V. 3, V. 4*), and the Irish from O'Curry's copy of the

“Tripartite Life” and from the “Leabar Breac,” and somewhat from the “Book of Lismore” (*LB.*, *Lism. Life*).¹

For the “Life of St. Martin” I give the Latin of the “Book of Armagh” and the Irish of *LB.*

For the “Life of St. Brigit” I give the Latin of Colgan’s “Vita Tertia” with references to “Vita Quarta,” and the Irish of *LB.* and the “Book of Lismore.”¹

For the “Life of St. Brenainn”² I give the Latin of the “Codex Kilkenniensis” and the “Codex Salmanticensis,” and the Irish of the “Book of Lismore.”¹

The Latin extracts on St. Columba are from Adamnan, and the Irish from *LB.* In Adamnan I find little to my purpose. I have added the Tripartite texts corresponding to the Index in the “Book of Armagh.” This Index, which was first noticed and put in print and interpreted by me some years ago, shows that some copy of the “Tripartite Life” was known to the Armagh Scribe in 807.

A partial Index of Words is appended, with Latin equivalents; it may be useful as a supplement to the dictionaries of Middle-Irish, and a help towards the production of the Irish dictionary.

These contractions occur through the book:—*Im.* for *imorro*, which is never in full in the texts; *P.* = *Patricius*, *Patraicc*; *M.* = *Martinus*, *Mártain*; *B.* = *Brigita*, *Brigit*, *Brendanus*, *Brenainn*; *TL.* means Dr. Stokes’ edition of the “Tripartite Life.” The other abbreviations will be easily understood.

In conclusion I think it proper to state that all these Irish passages, except those from Egerton 97, have been accurately edited by Dr. W. Stokes; that I have fully availed myself of his publications, though sparingly of his “Three Middle-Irish Homilies,” which are not in the Royal Irish Academy; and that consequently I give this book as a contribution to linguistic rather than to literature.

EDMUND HOGAN.

April 10, 1894.

¹ I refer to the pages of Dr. Stokes’ “Lismore Lives,” which I have collated with O’Longan’s transcript in the R.I.A.

² This is the real form of his name; correct, p. 101, l. 4, 103, l. 10, 104, l. 10.

IRISH AND LATIN LIVES OF THE SAINTS

COMPARED.

LIFE OF ST. PATRICK.

1. [O'C. 17, 19, 18, 19.] CON-ERBAIRT *fris*, is mithig do thecht conostuicce *tre* lín int soscelai dochum puirt bethad . . . Dodechaid senóir tairise leis o German *fria* imchomet 7 *fria* thestus, Segetius a ainm, 7 sacart o grád.

Rofuid side indi Paladius huasaldecon do pricept do Goidelaib. Is é *im*. airchíndech róbæ hi Roim isind aimsir sin, Célestinus indara fer .xl. ó Petur. (Ni dó roinn Dia a comsod)¹; ic íntud dó iarom forculu dafarraid galar hi tírib Cruithnech co nd-erbalt de. Othuala Pátraic anní sin 7 rofítir rombo dó roír Dia apstulacht inna hÉirend, dochúaid . . . Isin láu cétna rooirdned Auxilius 7 Eisirninus 7 alaili do muintir Pátraic.

1. [L.A. 2a.] DICENS ei adesse tempus, ut veniret et ævangelico rete eos piscaret . . . Missit Germanus seniore[m] cum illo, hoc est, Ségitium prespiterum, ut testem ac comitem haberet.

Palladius archidiaconus missus fuerat ab illo ad hanc insolam convertendam. Cælestinus urbis Romæ Episcopus, qui tunc tenebat sedem apostolicam quadragensimus quintus a Petro. Sed prohibuit illum Deus eos convertere; revertente vero eo hinc in Pictorum finibus vita functus est. Audita itaque morte Palladii Patricius, sciens quæ ventura erant declinavit iter. . . . Etiam Auxilius, Iserninusque et cæteri inferioris gradus eodem die ordinati sunt.

¹ The words in parenthesis are from "Lismore Lives," p. 7.

2. [*O'C.* 20, 21.] Isinn aimsir sin ro bóí alaile rí fechoir gentlidi ind hEirinn .i. Loigaire mac Néll, 7 is ann robói a sosad a 7 greim ríгда i Temraig¹.

In rí croda-sa *didiu* rotecht druide 7 tinchitlidi doairchaintis tre n-a ndruidect 7 tre n-a ngentlecht an nobith archind dóib; Lochru 7 Lucat Mael, ithé robtar airecha díib, 7 roptar auctair in dana sin inna sæbfáthsine. Dofairchechnatar (s)ídi donicfed faith forbannach a tír, 7 forcetal n-anetarenaid lista molach tremdeá tar muir anall; uathad dodmberad 7 sochaidi aridféimfed 7 fugebad ermitin la *fíru* hErend 7 nólafedh na rígu 7 na *flatha* as a rígu, 7 nochoscerad² na huili arrachta nan ídal, 7 nofeidligfed a mbéscna tre bithu betha. Df bliadain nó teora bliadna ré tichtu Patraic ised doairchantais:—
“Tiefa Tailcend, a chrand cromchend, a bratt tollcend, a mías in airthiur a tigi, *fris(c)*érat a muínter huili, Amen, Amen. In tan

2. [*LA.* 2b.] In illis diebus fuit rex quidam ferox gentisque in prædictis regionibus regnans in Temoria quæ erat caput regni Scotorum, Loiguire nomine, filius Neill.

Hic autem scivos et magos et incantatores habuerat qui poterant omnia scire³ et prævidere præsagio ex more gentilitatis et idolatriæ antequam essent; e quibus hi præ cæteris præferebantur⁴, .i. Lochru et Lucet Calvus, et hi duo erant inventores doni illius. Prophe-
tabant morem exterum futurum in modum regni cum ignota doctrina, molesta longinquo trans maria advectum; a paucis dictatum⁵, a multis susceptum, ab omnibusque honoratum, reges⁶ subversurum, omnes eorum deos destructurum, et, jectis illorum artis operibus, in sæcula regnaturum. In antecedentibus adventum Patricii .ii. aut .iii. annis profetaverunt his verbis, “Adveniet Asciciput cum suo ligno curvicapite ex sua domu⁷ capite-perforata, sua mensa ex anteriore⁸ parte domus suæ, respondebit ei sua familia tota, Fiat, Fiat. Quando ergo hæc omnia fient, regnum nostrum quod est gentile

¹ “in Scotia nomine Laegarius ejus sedes erat et sceptrum regale in Temoria,” of *Vita 2 da*, is closer than the *B. of Armagh*.

² nochoscerad, *O'C.* and *Eg*.

³ præsagire, *V.* 2.

⁴ cæteris prælati sunt, *V.* 3.

⁵ i.e. datum, as appears from the Irish.

⁶ so *Brux.*, regna in *LA*.

⁷ domus = casula = bratt; the Latin translator thought, as *casula* meant ‘house’ and ‘mantle,’ that *domus* meant them.

⁸ i.e. eastern.

tra ticfat inna airde-se conscerthar¹ ar n-adrad-ni 7 ar ngentlecht." Amal dorairngred *didiu*, is amlaid *forcoimnecuir* 7 *rócomallad*. O fororbái dano P. a *immram* 7 rogab port a long oc Inbiur Dea i *crích* Laigen², tuc a lunga dochum thíri. Is and sin tánic i(n) comairle occai techt do *praicept* do Miliuc, cubaid leis, uair rofognai do ar thús dia churp, co rofognad dia anmuin. Dorat *didu crand fri* tír 7 doluid do Inis Pátraic. Do Luid iarsin sech Conaille 7 sech or n-Ulad co rogaib in Inbiur Brénnea. Luid iarsin co Inber Sla(i)n co rofoilgeset a lungai isin bailiu sin, 7 lotar hi tír do chor a scisi 7 do chumsanad. Conid andsein fosfuair muccaid Díchon baile i ta saball Pátraic i ndiu. Dóig leis roptar *látroinn* no meirrlig, co ndechaid 7 co n-ecid dia t(h)igernai. O rodecai Díchu inní Pátraic rongab cong(an) chrídi. Rocreit *conid* hé toisech rogab *creidim*.

3. [O' C. 24, 25.] O rocuala *im*. Miliuc P. do tuidect³, noorbail do creitem dó, 7 in *forbann* gentlidi in a rabi d'facbail, issí comairle

non stabit⁴ eversis idulorum culturis." Quod sic postea evenerat⁵. Consummato igitur navigio perfectoque, navis sancti in portum in regiones Coolenorum qui vocatur Hostium Dee dilata est. Ubi vissum est ei nihil perfectius esse quam ut, portans servitutis præ-tium terrenum et cœleste, de captivitate liberaret⁶ Milcoi cui ante captivus servierat. Ad anteriorem insolam quæ ejus nomine nominatur prurim navis convertit. Tum deinde Conalneos fines necnon et fines Ulathorum in leva dimittens in Fretum Brene se immisit. Et descenderunt in terram ad Hostium Sláin, et absconderunt naviculam et venierunt aliquantulum in regionem ut requiescerent ibi. Et invenit eos porcinarius viri cui nomen erat Dichu ubi nunc est Orreum Patricii. Putans eos fures ac latrones exivit et indicavit domino suo. Sed videns faciem Patricii, convertit Dominus ad bonum cogitationes ejus. Credidit præ omnibus.

3. [L.A. 3a.] Audiens autem Miliuce iturum iterum, ut morem quem nolebat faceret, instinctu diabuli⁷ sponte se igni tradidit et in

¹ *read* coscérthar.

² in regione Lagenorum, *V.* 2.

³ venisse, *V.*, 2, c. 30.

⁴ traigfid cech flaithius, *L.B.* 26 b.

⁵ completum est, *V.* 2.

⁶ i.e. "prædicando" liberaret Milcoi a captivitate dæmonis?

⁷ roaslag demun fair, *Lism. Life*, 9.

romúin Demon dosom; luid in a rigthech 7 a ór 7 a argat lais co tárat fein tene fair¹.

Is annsein tarr(a)sair P. dín leith a ndes do Sléib Mis, atá cross isin inad sin, co n-accai side in tenid dichéin. Rosocht fri ré da uair an nocnited 7 an noesed issed rorade:—"Tene thaige Milcon iar n-a loscud do féin, ar na rocreited do Día i forciunn a áissi, ní bia rí uada, 7 is a fognam bias a síl tré bithu"; ocus ótrubairt na briathra-sa insoi deisell 7 dothoet in a frithlurg afrithisi i tír n-Ulad, co taracht Mag Inis co Díchoin mac Trichim, 7 roan ann fri ré ciana hic silad creitme.

4. [*O'C.* 25, 26.] O rocomaicsegestar² dano sollomain na Cásce, romídir P. nad báí baili bád cuidbiu do árdsoillomain na bliadna, .i. in Cásce, do ceilebra(d) quam hi Maig Breg, baili i mbai cend idlachta 7 druidechta na h-Eirenn.

Rocheilebraiset iarsin do Díchuin 7 doratsat a luing for muir 7 dodechatar cor-rogabsat in Inbiur Cholpthai. Foracabsat a lungai

domu in qua prius habitaverat rex congregato ad se omni instrumento substantiæ suæ³.

Patricius (stetit) a latere dextro Montis Miss, ubi nunc crux habetur in signum, rogum regis incensum intuitus (est). Duas vel tres horas nullum verbum proferens, suspirans et gemens, lacrimansque hæc verba promens ait, "Hic rex qui seipsum igni tradidit, ne crederet in fine vitæ suæ et ne serviret Deo, nemo de filiis sedebit rex, et semen⁴ ejus serviet in sempiternum"; et his dictis convertit cito iter suum ad regionem Ulothorum per eadem vestigia quibus venerat, et pervenit ad Campum Inis ad Dichoin, ibique mansit multis diebus et cœpit fides crescere ibi.

4. [*LA.* 3b.] Adpropinquavit autem Pascha in diebus illis; et inierunt consilium (Patricius et socii) ubi hoc Pascha celebrarent; visum est Patricio hanc magnam sollempnitatem in Campo Breg celebrari, (ubi erat) caput totius idolatriæ.

Elevata igitur navi ad mare, et dimisso in pace bono viro Dichu, migrantes in portum Hostii Colpdi delati sunt. Relicta ibi navi,

¹ succendit eam super se, *V.* 3, c. 34.

² roconnaicsegestar, *Eg.* and *O'C.*

³ con a uli arilliud, *LB.* 26.

⁴ a síl 7 a sēmed, *O'C.* 24.

isin inbiur 7 dodechotar iar tír cor-roachtatar Ferteá Fer Féec, 7 rosaided pupoll Pátraic isin inad sein 7 roben in tenid Chascæ. Dorala dano conid si sein aimser i celebarthai ardsollamuin na ngente .i. feis Temra; tictis na ríga 7 na flatha 7 na airig co Loigairi do Themraig, fri ceilebrad ind lúthlaithi hisin; tictis dano in druid 7 na maithmaire co mbitis oc tairchetul doib. Robáided didu tene cach tellaig ind hEirind an aídche sin; 7 roescarad laisin rí, na róaddaidi tene ind hEirind ré tenid inna Temrach 7 na gebtha ór na argat óntí noataifed, acht a techt bás ind. Amal batar ann lucht na Temrach conaccatar an tene chásceda chosecartha uadib roaddaig P. 7 rosoilsig Mag Breg uile. “Adchím,” ol na druid, “in tenid, 7 manidid-baither, in aídchi i ndernad, ní baithfidther co bráth; in fer dano adannai foruaisligfe ríga 7 flatha na hEirend mani tairmiscther imbi.”

5. [O’C. 26–28.] Ótchuala in rí inni sein foruasnad co mór. Is ann asrubairt in rí, “Ní ba ed bias de, acht regmaid-ne co romarbum in fer noadaig in tene.” Roindleta didu a charpuit don rí, 7 dodechator .i. in fine noctis co Fertai fer Fec. “Is foimnidi duitsiu,

pedestri itinere venierunt in prædictum Campum donec pervenierunt ad Ferti Virorum Feec, fixoque ibi tentorio debita Pascae vota Deo reddidit, et incendit divinum ignem. Contigit vero in illo anno, quod excernerent festivitatem gentilem in Temoria; regibus, satrapis et optimatibus populi vocatis ad Loigareum in Temoria (ut) excernerent festitatem; (vocatis) insuper et magis aurspicibusque. Erat quoque quidam mos apud illas per edictum omnibus intimatus ut quicumque in illa nocte accendisset ignem, antequam in palatio Temoriæ succenderetur, periret anima ejus. P. pasca celebrans, incendit ignem benedictum, qui refulgens per plani(tiem) Campi habitantibus visus est et a Temoria conspexerunt omnes. Magi responderunt, “Ignis quem videmus, nisi extinctus fuerit in nocte in qua accensus est, nunquam extinguetur in æternum. Et ille qui incendit superabit te et omnes homines regni tui nissi extinctus fuerit.”

5. [LA. 4aa.] His auditis, turbatus est rex valde. Et respondens rex dixit, “Non sic erit, sed nunc nos ibimus et occidemus facientes tantum nefas.” Junctis curribus, in fine noctis perrexit Loiguire cum magis ad Ferti virorum Feec. Dixerunt magi regi, “Nec tu ibis

tra," ol na druid, "na dechais don lucc in ndernad in tene, ar na roadrae in fer asidanne;¹ acht an immaig, 7 cogarar duit imach, *ut judicet² regem te esse illum autem subditum,*² 7 tacermaid in far fiadnaisi." "Is degcómarle," ol sé, "dogéntar amal asberid." Tancatar iarsin co roscoirset an echu 7 a cairpthiu ar belaib na Fertai. Coggarar P. dóib immach; 7 rosmachtad léu ar na eirsed³ nech ar a chinn, ar na rochreided dó. Atraracht tra P. 7 dodechaid imach co n-accai na cairpthiu 7 na hecho for seur; is ann rocachain in fers faithechda⁴ *Hii in curribus et hii in equis*⁵ *nos autem in nomine Domini Dei nostri ma.* Robatar didiu ar a chind, 7 ní herracht nech diib ar a chind acht aon fer nama hi robái figuir o Día .i. Erce mac Dega; is héiside fil i Slani Maige Breg i ndíu. Dorat P. bennacht fair, 7 rocreid do Dia. Dodechaid Lochru co rosir 7 co engach co cosnam 7 cestaib fri P.; is annsoin doréll for écnuch na hirsí cathlaedæ. Rofég P. iarsin co

ad locum in quo incensus est ignis ne forte adoraveris illum qui incendit; sed eris foris juxta, et vocabitur ad te ille, ut te adoraverit et ut tu ipsius dominatus fueris, et sermocinabimur invicem nos et ille in conspectu tuo." Ait rex, "bonum consilium invenistis, sic faciam ut locuti estis." Pervenierunt, et descendentes illis de curribus suis et equis non intraverunt in circuitum loci sed sederunt juxta. Vocatus est P. ad regem extra locum; et dixerunt, "Nec surgemus nos in adventu istius, nam quicumque surrexerit credet ei." Surgens denique P. et videns multos currus et equos eorum venit ad illos; huncque psalmistæ versiculum decantans, *Hii in curribus et hii in equis, nos autem in nomine Domini Dei nostri ambulabimus.* Illi vero non surrexerunt in adventu ejus sed unus tantum a Domino adjutus, hoc est Erce filius Dego, cujus nunc reliquiae adorantur in civitate quæ vocatur Slane. Benedixit eum P., et credidit Deo. Lochru procax erat in conspectu sancti audens detrachere fidei catholicæ tumultentis verbis. Hunc autem intuens turvo oculo, et magno

¹ asidan neachtan, in *Ms.*, read adidanne (?).

²⁻² indicet in *Ms.*, the Latin passages show that the Irish *Tripartite* was taken from a Latin version not identical with that of the *B. of Armagh*.

³ ut nemo consurgeret, *V. 2*; ut nemo exurgat, *V. 3*.

⁴ A curved line across the *h* in *faith*, = psalmistæ = prophetæ.

⁵ in cirus, in *Ms.*

andiarid fair, 7 doriucart ó guth mór re Dia ocus is ed roráde, *Domine qui omnia potes* Roimeclaigsitar na genti do sein.

6. [O'C. 28, 30.] Rofergaigestar in rí didiú fri P. co mor, 7 dochuaid do raith leis a marbad; ised roráde, "Marbaid in clérech." Othondaire P. na genti do chomeirgi fris, doringart ó guth mor *et dixit, Exurgat Deus* Fochetóir dodechaid dorchá dar gréin, 7 forcomnacair talumcumscugud 7 arméirith mor ann; *co n-erracht* cach di alailiu co rabi cach díib in n-ár a cheili, co torchair coica fer díib hisin coimeirgiu hisin la mallachtain Patraic,¹ co ndechatar na graigi hi fuascur, 7 co roimluaig² in goeth inna cairphtiu tresna maigib. Rotheichestar ass in genti for cach leth co nach tarraasair *acht triar*³ namma .i. Loegairi 7 a rigan, 7 dias dia muintir; *et timuerunt valde. Veniensque regina ad Patricium, dixit ei, "Homo juste et potens, ne perdas regem,"*⁴ dorega in rí cucut 7 dobéra do réir, 7 slechtfaid 7 creitfid do Dia." Dodechaid dano Loegairi 7 roslecht do P., 7 dorat bre síth dó. Nír bú cían iarsin rochoggair in rí leis

clamore confidenter ad Dominum dixit, *Domine qui omnia potes* . . . Et timuerunt gentiles.

6. [LA. 4b.] Iratusque rex Patricio super hoc voluit eum occidere, et dixit, "Injecite manus in istum perdentem nos. Tunc videns Patricius gentiles inruituros in eum surrexit claraque voce dixit, "Exurgat Deus" Et statim inruerunt tenebræ, et commotio quædam horribilis et terræ motus factus est; et expugnaverunt semetipsos alter adversus alterum insurgens, et prostrati sunt ab hac plaga, ad maledictum Patricii, septem septies viri; et præcipitaverunt se equi et currus per planitiem campi. Evasserunt, donec ipse (rex) remanserat iv tantum hominibus, ipse et uxor ejus et alii ex sociis duo *et timuerunt valde. Veniensque regina ad Patricium, dixit ei, "Homo juste et potens ne perdas regem,* viniens enim rex genua flectet et adorabit Deum tuum." Et venit rex et flexit genua coram sancto et finxit se adorare quem nolebat. Et paululum gradiens vocavit rex Patricium simulato verbo volens interficere eum quomodo. Bene-

¹ tre mallachtain Patraic, LB. 27a.

² agebat eos, V. 2.

³ acht oen chethrur .i. he fén 7 a setig
7 dias dia muintir, LB. 27a.

⁴ Dodechaid in rigan co P. 7 atbert
fris, "A duine fireoin 7 a duine cum-
achtaig, ní ros-marba in ríg."—
LB. 27a.

Patraic for leith, 7 is *ed* roimraid a marbad. Dodechuid P. ochtor maccléirech 7 Benén do gillu léu, 7 rosbendach P. ré dúidecht. Dodechuid dicheltair tairsiu *co nár árdraig* fer dib; atchoncatar im. na gentligi ocht n-aige alltaige do t(h)echt sechu fón sliab, 7 iarndoe inn a ndegaid. Dochuaid iarsin *Loegaire* on dedoil dochum Temrach co mbrón 7 co mbebuil cosna huaitib noernatis leis.

Isind laithiu iarnabarach .i. *Domnach* Casca, dodechatar fir hÉirend dochum Temrach do fledól, intan rombátar oc ind fledól 7 imradud in conflichta rofersatar al la riam, conaccatar P. co tarrasair for lár na Temrach *januis clausis*¹ *ut Christus in cenaculum*.

Nochon erracht nech ar a c(h)inn istaig *acht* Dubthach maccu Lugair namma rígfíle, 7 maothoclach dia muintir, Fíacc a ainm; is heiside atta hi Sleibti i ndiu. In Dubthach sin dano is é *cétna* fer rocreit do Dia hi Temraig isind laithiu sin; dorat P. *bennachtain* fair.

7. [O' C. 29.] Gairmtir *didiu* P. dochum leptha ind rígf co tormalath biad, 7 dia (f)romad hi faitsine .i. *in venturis rebus*; nírobai² dano

dictis sociis suis octo viris cum puero venit ad regem. Statimque nusquam comparuerunt, dempti ab oculis regis; sed viderunt gentiles octo tantum cervos cum hynulo euntes quasi ad dissertum. Et Loiguire mestus et ignominiosus cum paucis evadentibus ad Temoir reversus est diluculo.

Sequenti vero die hoc est in Die Pascæ, recumbentibus regibus et principibus et magis totius Hiberniæ, manducantibus illis et bibentibus, sermocinantibus aliis, et aliis cogitantibus de his quæ facta fuerant, Patricius, in Temoria hostiis claussis venit, secundum id quod de Christo legitur.

Nemo ad adventum ejus in palatio surrexit præter unum tantum, id est Dubthoch maccu Lugir, poetam optimum, apud quem erat quidam adoliscens (poeta), nomine Feece, cujus reliquiæ adorantur hi Sleibti. Hic autem Dubthach credidit primus in illa die Deo, et benedixit ei P.

7. [L.A. 5a.] Vocatus est itaque P. a gentibus ad vescendum ut probarent eum in venturis rebus; ille autem sciens quæ ventura

¹ doirrsib foriattaib, *L.B.* 27a.

² for ní ro obai, or ní rohob.

anní sin dég rofítir inni arbiad de. Dodechaid an drúid Lucat Moel do comól friss, fo bith robo adlaice dó a aithi do Pátraic aní dorigne fri a fer comtha isin lau riam; dorat dino laim di neim isinn airdig¹ robói for láim Pátraic, conaccad cid dogenath P. friss. Rorathaid didiu P. anní sin 7 robennach side in airdig 7 rochoteg ind lind. Ocus roimpai² in lestar iarsin 7 dorochair ass in neim dorat in drúi ind. Robendach P. darídisi ind airdig 7 rosóad in lind in a ained chóir³. “Denam,” ol Lucat Moel⁴, “ferta isin maig mór-sa.” Atrubairt P., “Cadet?” (A)dubairt in drui, “Tucum snechta forsan maig.”⁵ Adubairt P. frissom, “Ní hail dam tichtain inaigid thole Dé.” Adubairt in drúi, “Dober-sa in snechta forsan mag ar belaib in t-slúaig.” Thindarsean iarsin inna filidechta drúidechta cor-roferustair in snechta co toracht fernu fer. *Et viderunt omnes*, 7 romachtaigsetair co mór. Adubairt P., “Atchiam inso; cuir ass, ma connice.”⁶ Atrubairt in drui, “Ni chuimgim-si inní sin cusin tráth-sa imbárach.”

essent non reffellit⁷ vesci. Coenantibus omnibus ille magus Lucet Mail, qui in illa die sollicitus est, extincto consocio suo, configere adversus Patricium, ut initium causæ haberet, immisit aliquid ex vasse suo in poculum Patricii ut probaret quid faceret. Vidensque Patricius hoc benedixit poculum et versus est liquor in modum gelu. Et converso vasse cecidit gutta illa quam immisserat magus. Et iterum benedixit poculum (et) conversus est liquor in naturam suam. Ait magus, “faciamus signa in hoc campo maximo.”⁸ Ait P., “Quæ?” Et dixit magus, “Inducamus nivem super terram.” Et ait Patricius, “Nolo contraria voluntati Dei inducere.” Et dixit magus, “Ego inducam videntibus cunctis.” Tunc incantationes magicas exorsus induxit nivem pertingentem usque ad zonas virorum.⁹ Et viderunt omnes et mirati sunt. Et ait P., “Ecce videmus hoc; depone nunc.” Dixit magus, “Ante istam horam cras non possum deponere.” Et ait Sanctus, “Potes malum et non bonum

¹ banni do neim in érdig Patraic, *LB.* 27 a; for laim di neim, *read* loim di neim.

² rosimpoi, *LB.*

³ 7 attib P. in lind (*LB.*) = et bibit potum, *V.* 3, c. 40.

⁴ Lucat Calvus, *Brux.*

⁵ *Read* mag, as *infra* and *supra*.

⁶ si potes, *V.* 2, c. 39.

⁷ repulit, *Brux.*

⁸ magno, in *Brux.*

⁹ *sic* *Brux.*, pertingentem ferenn, *LA.*

"Dar mo debro," ol P., "is inn ule attá do chumachtaí¹ 7 ní am maith." Rotbendach P. in mag uad fó chetheor arda, is déniú rád rothinaí² in snechtai cen flechad cen gréin cen gaith. Dodechatar iarsin dorchoitar³ for gnúis in talman la díchitel in druid.⁴ Rogairset na sluaig do sen. Adubairt P., "*Expelle tenebras.*"⁵ Adubairt in drui, "Nocha cumgaim i ndíu." Rogaid P. in Coimdid 7 robendach⁶ am mag, 7 roindarpanta na dorchai, 7 doraitne in grián, 7 dogníset atlaigthe buidi inna huili. Robatar tra co cíana ocon chonflicht so ar belaib ind rí, ait rex ad illos "*Libros vestros in aquam mittite . . . aquam enim deum habet.*" Deg⁷ rochuala som is tre uisce nobaitsed. (Tunc dixit rex, "Cuirid bar libra in usce, 7 cibe uaib is a libair élaít dogenum-ne adrad dó." Atbert in drai, "Dia usci adras in fer-sa, 7 ní rag-sa⁸ im oen fuigell fris.")⁹

8. [O' C. 31, 32.] *Et respondit rex, "Mittite in ignem . . . veneratur."* (Atbert in rí, "Curid bar libra i tenid." "Isam erlum-sa do

facere." Tunc benedicens per totum circuitum campum, dicto citius absque ulla pluvia aut nebulis aut vento evanuit nix. Paulo post invocatis demonibus induxit magus tenebras super terram. Et clamaverunt turbæ (et mirati sunt). Et ait Sanctus, "*Expelle tenebras.*" At ille non poterat. P. vero orans benedixit, et expulsæ sunt tenebræ, et refulsit sol; et gratias egerunt omnes. His autem omnibus gestis in conspectu regis, ait rex ad illos "*Libros vestros in aquam mittite . . . aquam enim deum habet.*" Certe audivit baptisma per aquam a Patricio datum. [LA. 5ab, ba.] Ait rex, "*Libros vestros in aquam mittite et illum cujus libri inlessi evaserint adorabimus.*" Respondit P., "*Prumptus sum.*" Magus dixit, "*Hic homo aquam deum veneratur; nolo ego ad iudicium aquæ venire cum isto.*"

8. [LA. 5ba.] Et respondens rex ait "*Mittite in ignem . . . veneratur.*" Et Rex ait, "*Permittite libros in ignem.*" Ait sin,"

¹ in malo potestatem habes, V. 2, c. 39.

² rothmai, O' C.

³ Dorogart in draí demnu co tue dorchai for, LB.

⁴ druag in Ms.

⁵ Beir ass in dorchatu, LB.

⁶ senais, LB.

⁷ certe seems to mean 'forsooth, because,' = deg.

⁸ non inibo, V. 4, c. 46.

⁹ The words in parenthesis are from LB. 27b.

ol P. “Ni díngean amlaid,” ol in drai, “uair dia tened adras in fer-sa cech da bliadain.”¹ “Nipa ed dogentar ann,” ol P., “rega-su hi tech *fordunta for leith*, 7 *maccléirech* dim muintir-se it ’arrad,² 7 mu chasal-sa *immutsa*, 7 do thonach druad-su³ *im mo maccléirech-sa*, 7 dobérthar teine isa tech, cor-ruca Dia breth *foraib ann*.” Desid léo in chomairli sin; doronat⁴ iarsin in tech, indala leth de *crín* 7 araile úr. Rofuited dano in drúi isa leith n-úr, 7 casal *Patraic imbi*; rofuited im. Benen isin *leth crín* 7 tunach in *druad im* suide. Rohiádad in tech *iarom*, 7 doratad crann ar chleith aire *immach ar bélaib* int-sluaig, 7 adadar tene ind. Forcaomnacair firt mór and *tre irnaigthe Pátraic*, roloisced al leth n-úr den taig 7 in drúi *im medon na caslea*, 7 ní romill a becc din chasail. Ni roloisced im. al leth *crín ir-rabi Benen*, 7 roanacht Dia *Binen im medón tonaigi in druad*, 7 roloisced im. in tunach co ndernai luaith di.

Rofergaigestar⁵ in rí *fri Pátraic commór di marbud a druad*;

P., “Prumptus sum.” Magus nolens dixit, “Hic homo versa vice in alternos annos nunc aquam nunc ignem deum veneratur.” Et ait Patricius, “Non sic, sed tu ipse ibis, et unus ex meis pueris ibi tecum in separatam et conclausam domum et meum erga te et tuum erga me erit vestimentum. Sic simul incendimini in conspectu Altissimi.” Et hoc consilium incedit⁶, et edificata est domus, cujus dimidium ex materia viridi, et alterum dimidium ex arida facta est. Et missus est magus in illam partem ejus viridem, et Bineus cum veste magica in partem domus aridæ.⁷ Conclussa itaque extrinsecus domus coram omni turba incensa est. Et factum est in illa hora, orante Patricio, ut consumeret flamma ignis magum cum demedia domu viridi, permanente cassula tantum intacta quod ignis non tetigit. Benineus autem cum demedia domu arida non tetigit eum ignis, cassula tantum mági quæ erga eum fuerat, non sine nutu Dei, exusta est.

Et iratus est valde rex adversus Patricium de morte magi sui, et

¹ The words in parenthesis are from
LB. 27 b.

² it tarrad in *Ms.*; read it farrad.

³ thuidnech druad-sa, in *Ms.*

⁴ sic in *Eg.*, read doronath, or doronad.

⁵ fergaigestar, *O'C.*

⁶ for insedit = deisid; sedit, *V. 2, c. 40.*

⁷ aridæ added in *Brux.*; read aridam.

atráracht 7 dochoid do raith leis a orcain, *acht* ní rochomarleicestar Dia dó. Tre edarguidi Patraic dodechaid iarsin ferg Dé forsin popul n-eccraib(d)ech co n-erbalt sochaidi mór díf.

Adubairt P. fri Loegairi, “Mani creiti-siu indossa adbéla co luath, ar dorega ferg Dé it ’mullach.” Othuala in rí inna briathra sin, rongab omun mór. Téit iarsin in rí hi tech n-imacallma fri a muintir, “Is ferr damsa,” ol sé, “creitem do Dia oldáas mo marbad.” Iarsin rochreitt do Dia 7 rochreitset il-mile isin láu sin. Is andsin roráid P. re Laogairi, “Dobherthar fot saoguil duit ít ’rígu; il-log im. t’ anahumolloti¹ ní bía ríu uait co bráthh.”

9. [O’C. 131, 132.] Bói alaili duni andgaid hi tírib Ulud intan sin .i. macc Cuill, écaibdech 7 macc báiss, nobíd ic slaitairecht 7 nomarbu(d) na cuitechtaí. Issed roradi fri a muntir, “Is hé so in tailcend 7 in sáibthaid fil ic bréccud cháich. Tiagam co tartam ammus fair dús in furtachtfaigi a Dea.” Ised rodolpset didu, fer dia muntir do thobairt for fuatt amal bid marb do bréccud Pátraic, 7 doratsat bratt dara chorp 7 dar a gnúis. “Hícc dún,” ol síat

inruit poene in eum volens occidere; sed prohibuit illum Deus. Ad prece[m] enim Patricii, descendit ira Dei (in populum inpiu[m] et perierunt multi ex eis).²

Et ait P. regi, “Nisi nunc credideris, cito morieris quia descendet ira Dei in verticem tuum.” Et timuit rex vehementer. Congregatis igitur senioribus et senatu suo, dixit eis rex “Melius est mihi credere me quam mori.” Et credidit et crediderunt multi alii in illa die. Et ait Patricius ad regem, “Prolonguentur dies regni tui; quia tamen resististi meæ doctrinæ, nullus erit ex semine tuo rex in æternum.”

9. [L.A. 6a.] Erat quidam homo in regionibus Ulothorum Patricii tempore Macuil maccu Greccæ; et erat hic homo valde impius sævus tyrannus; tyrannidem exercebat (diberca) et transeuntes hospites interficiens. Dicens satellitibus suis, “Ecce seductor ille et perversor, cui mos est ut decipiat homines. Eamus ergo ut temptemus eum et sciamus si habeat aliquam potestatem ille Deus in quo se gloriatur.” Temptaverunt itaque in hoc mudo; posuerunt unum ex semetipsis sanum in medio eorum sub sago jacentem, mortem simulantem ut probarent Sanctum in fallaci re. Et dixerunt ei, “Ecce unus ex

¹ sic in *Eg.*

² The words in parenthesis are in *Brux.*

fri Patraic, “ar fer comtha 7 dena gaidi do Choimded co ruthodiusci a bás.” “Mo debroth,” ar P., “ní hingnad limm cid marb.” Roláiset a munter in bratt dia agid conidfuarutar secc. Rosochtsat-som iarum *et dixerunt*, “Is duine Dé iar fír in duine-si.” Rochreit fo chétóir Macc Cuill, dorodius(c)ad dano Garbán a bás tria air-naigthi Patraic. Dochóid tra Macc Cuill in laa sin for muir hi curuch oenseichi, la forcongra Patraic, 7 a lám dess *fri* Mag Inis co riacht Manaind; 7 fofuair díis n-adamraigthi isin indsi for a chind 7 it eisidi rofritchaiset¹ bréithir nDé hi Manaind, 7 is tre n-a forcetul robaitside doine inna indsi sein,² 7 rochreitsit side³—Conindri 7 Romail a n-anmann. Otechondarcatar didu ind fir-si Macc Cuill in a churach dofuesat din muir, ar roetatar hé co fæltæ, 7 rofoglaind in mbéscnai ndíada occu, 7 dorochaid huile aimsir a bethad occu co rogaib epscopoti inna (n)degaid. Is hé inso Macc Cuill dimana⁴ *episcopus et antistes Ardde Uimnen* ⁵*a cujus nos sufragia adjuvent*⁶ *sancta.*^a

nobis infirmatus est, canta incantationes sectæ tuæ si forte sanari possit.” Intrepide dixit, “Nec mirum si infirmus fuisset.” Et revelantes socii ejus faciem ejus, viderunt eum jam mortuum. At illi obstupescences dixerunt, “Vere hic homo Dei est.” In illa hora credidit Maccuil Deo æterno. Et suscitavit mortuum Patricius et revixit sanus. Et migravit tam cito et ascendit mare mac Cuil in navi unius pellis secundum quod præceptum est ei, ad mare dexterum Campi Inis, et jecit eum ventus in Insolam Evoniam; invenitque ibi duos viros valde mirabiles, qui docuerunt verbum Dei, et baptismum in Evonia, et conversi sunt homines insolae huius in doctrina eorum ad fidem catholicam—quorum nomina sunt Conindri et Rumili. Hii autem videntes hominem hujus habitus, erexerunt eum de mari suscipientes cum gaudio, ille igitur ad regulam eorum corpus et animam exercuit, et totum vitæ tempus exegit apud istos usque dum successorum in episcopatu effectus est. Hic est Maccuil dimane episcopus et antestes Arddæ Huimnon.

¹ sic in *Eg.*, for rophritchaiset.

² dein in *Eg.*

³ inside in *Eg.*

⁴ de mare, *Bruz.*; cf. din muir, *supra*.

⁵ a-a cujus to sancta in *Eg.* and *Bruz.*; but not in *LA*.

⁶ adimentent, *Eg.*

Ra¹ chuibrígsíod ag cor glais iaroinn edir a cheann 7 a chosa 7 do cuireadh eochair an glais isin fairrge. Eulais Triallach for an eachtra i geurach gan chodail .i. gan chroicinn ar an fairrge timchioll Ereann siar, 7 an glas eidir a cheann 7 a chosa gur gab port tre furtacht nDé i nDísiort Ui Triallaig.

10. [O' C. 133-138.] Fecht rochotail il-laithiu domnaig os in muir occ Druim Bó, co cuala fogur mór inna ngenti oc claide ratha² isin domnuch, 7 dorogart íat 7 atrubairt friu bith in a toss. *Ocus noco ndernasat aire, acht is ic fochuitbiud robátar. Et ait P., "Modebroth! labor vestrum non proficiat." Quod probatum est. Sequenti . . . verbum Patrici.*

Bui alailli fer soimm airmitnech ic Machai, Dára a ainm. Conaitigir P. inned a reclesa fair. Atrubairt Dare, "Cia dú adcobrai?" "Hisin tailaich mór-se thís," ol P., dú hita Ardd Macha i ndíu. "Ni t(h)ibér," ol Dare, "dobér duit chena inned do reclesa isin ráith chob-

[L.A. 6 ab.] Conliga pedes tuos compede ferreo, et projice clavim ejus in mari et mitte te in navim unius pellis alsque gubernaculo et absque remo, et terram, in quam defferat te Divina Providentia inhabita. Et Maccuil collegavit se jeciens clavim in mare, et ascendit mare in navicula.

10. [L.A. 6 b, 7 a.] Alia vice requiescens juxta Collum Bovis, audivit sonum intemperatum gentilium in die dominica facientium *rathi*; vocatisque illis prohibuit eos. At illi non consentiebant verbis sancti, quin immo inridentes deludebant³ eum. Et ait P., "Mudebroth! quamvis laboraveritis, nec tamen proficiat." Quod completum est. In sequenti . . . verbum sancti.

Fuit homo quidam dives et honorabilis in regionibus Orientalium,⁴ cui nomen erat Daire. Hunc rogavit P. ut aliquem locum ad exercendam religionem daret ei. Dixit dives, "Quem locum petis?" "Peto," inquit Sanctus, "illam altitudinem terræ, quæ nominatur

¹ From Ra to end of paragraph is inserted from the *B. of Lecan* as given at p. 38 of Hyfiachrach; the Latin is from *L.A.*

² facientes fossam castelli, *Brux.*

³ deridebant, *Brux.*

⁴ Origentalium, *Brux.*, in Oirtheraib, *L.B.* 28.

said-si thís,” dú ita ind Ferta¹ i ndú; ro fothaig trá P. ré cían hi suidiu. Laa and tuctha dá ech Dare cucai inn a recles for fér, ar rob férach ind relec. Ro fercaigestar P. fríu. Marba ind eich fó chétóir; atfét a gilla do Dáre aní sein, *dicens*, “In cristaidi so,” ol sé, “romarb th’echu-sa.” Forcongart Dáre for a mogaidu orgain in chlérích. Dofanic tregatt obund fo cetóir co mbu comochroib báss dó. Arogart in seitig orguin Patraic, *et dixit* do Dáre co mbu hé fochun a báis tacrad do Pátraic.

11. Robendach P. ind uisci 7 doratt donaib timthirib 7 forchongairt a thabairt tarsna heochu² 7 tar Dáre. *Et sic fecerunt*, 7 asráachtatar huili a bass. Ruccad coiri umaidi do Pátraic in edbairt ó Dáre. “*Deo gratias*,” ol P. Rófiarfacht Dare dia mogadaib cid adrubairt P.³ *Responderunt*, “*Grazacum dixit*.” “Is becc in log degcoiri insin,” ol Dare. Forchongart dorithisi a choiri do thabairt uad.⁴ “*Deo gratias*,”

Dorsum Salicis⁵ et construam ibi locum.” Ille noluit dare; sed dedit illi locum alium in inferiori terra ubi nunc est Fertæ⁶; et habitavit ibi cum suis. Post aliquod tempus venit eques Dairi ducens equum suum in oraculum⁷ ut pasceretur in herbosso loco. Offendit Patricium⁸ talis dilatio equi. Invenit eques equum jam mortuum; reversus ait ad dominum suum, “Ecce christianus ille occidit tuum equum.” Dixit Daire, “Interfícite eum.” Dictu citius inruit repentina mors super Daire⁹ et ait uxor ejus, “Caussa christiani est hæc mors; prohibe(a)ntur qui exierunt occidere eum.”

11. [7 a.] Benedixit aquam et dedit ei(s) *dicens*, “Aspergite equum ex ista aqua.” Et fecerunt sic et revixit equus, sanatusque est Daire in aspersione aquæ sanctæ. Venit Daire portans æneum, dixitque, “Ecce hic æneus sit tecum.” Et ait P., “Grazacham.” Interrogavit Daire servos suos, quid dixit christianus. Responderunt, “Grazacham dixit.” Et Daire dixit, “Stultus homo est qui nihil boni

¹ indeferta, *Eg.*

² darsin ech 7 darsin fer, *LB.* 28.

³ cid atbert in clerech (?), *LB.* 28.

⁴ do in *Eg.*, read huad, as *infra bis*.

⁵ i nDruim Sailech dú ita Ard Macha, *Lism. Life*, p. 17; Drumsailech hoc est Ard Macha, *Brux.*

⁶ dorat-sum inad do P. bale ita in

Ferta indiú, *LB.* 28.

⁷ Rucc gilla Dáre a ech maith isin recles dochum ind feoir díguind, *LB.* 28; I suggest, as an emendation, ducens equum suum in oraculum (= recles), for “equum suum miraculum,” of *LA.*

⁸ Rathoceraid sin eu mór do P., *LB.* 28.

⁹ Atbail Dáre fochetóir, *LB.* 28.

ol P. Ocus rofiarfacht Dare, cid asbert P. hic tabairt in choiri huad. *Dixerunt servi*, "Issed in cétna asbert oc a thabairt uad, .i. Graticum." "Is degbriathar leisseom," ol Dare, ".i. Graticum ico edbairt dó 7 graticum o breith uad." Luid Dare iarsuidiu 7 a seítig cona ogréir do Patraic, 7 adroptadar in coiri do P., 7 in telcha¹ *conatigair* ria sund.

Luid P. 7 Dare isin telchai. Forancatar ailit *con* a loeg magen ita in Sabull i ndíu. Ocus dochuatar a muinte dia orcain, *Et prohibuit* P. ocus rosfaid as in telchai fothuaid co maigin hitá Telach na Lúici i ndíu ; *ibi magna mirabilia fecit*.

12. [O'C. 71.] Ba bes dó, dobered crois Crist tairis co fachét cech láí 7 cech aidchi, 7 notheged dia chonair cid míli cheimmend nobeth in chross, acht conacced, cid hi carput nó for euch nobeth, nochinged dochum cecha croissi. Fecht and olaili laithiu rosechmall tadall croissi robói for sét dou, 7 ní fitir ara mbeth and. Roradi a ara friss i ndiud láí, "Foracbaiss croiss i ndíu fort'chonair cen tadall."

dixit præter *Grazacham* pro æneo mirabili. Addit Dare, dicens "Reportate nobis æneum." P. dixit "*Grazacham*." Interrogavitque Daire dicens, "Quid dixit christianus quando reportasti æneum?" Illi responderunt, "*Grazacham* dixit et ille." Daire dixit, "*Gratzacham* in dato, *Gratzacham* in ablato—ejus dictum tam bonum est." Et venit Daire ipsemet² illa vice, et portavit æneum ad Patricium et partem illam agri quam olim petiit dedit ei.

[7 ab.] Et exierunt ambo P. et Daire et ascenderunt illam altitudinem terræ. Invenierunt cervam cum vitulo suo parvo in loco in quo nunc est altare sinistralis æclesiæ in Ardd Mache. Et voluerunt comites Patricii vitulum occidere. Sed non permisit sanctus, usque dum dimisserat vitulum in altero saltu situm ad aquilonalem plagam Aird Mache: ubi usque hodie signa quædam virtutis ejus manentia periti dicunt.

12. [LA. 7b.] Tropeo crucis in omni hora diei noctisque centies se signans, et ad omnes cruces quascumque vidisset orationis gratia de curru descendens declinabat. Inde etiam in die quadam ingrediens crucem quæ erat juxta viam sita non videns prætergressus est. Illi dixit auriga ante prandium, "Vidi crucem juxta viam per quam veni-

¹ in tealach connateach fair, *Lism. Life*, p. 17.

² teit Dáre fén, *LB.* 28.

Farácaib P. a tech n-oiged, 7 luid for cúlu dochum na croisi; intan roboi ic airnaigthe ocun chroiss, “Adnocul so,” ol P., “cia roadnacht sund?” Frisrogart as ind adnacol, “Gentlidi truag meissi 7 romadnacht sund. Alaili banscal robái hi tír chíana, 7 a macc roadnacht sund isin tír-si in a hécmáis, co tanic a tírib ciana co rosuidig in chroiss for m’adnacul-sa; indar lea is for adnacul a maic dorat, ní ermadair lasin toirrsi aichni adnacuil a maic.” “Is airi sein rosechmallus-(s)a in croiss,” ol P. .i. a bith for adnacul in gentlidi. O esspartain aídche ndomnaig co anteirt¹ día luain ní theiged P. assin maigin im mbith. Olailiu domnuch do Patraic immaig in huair (f)escuir co rosnig flechud mór isin talmain sin, 7 nirsníg² isin lucc i rabi P. *sicut in concha et vellere Gedeoni accederat.*

13. [O’C. 72.] Fecht ann do aru(id) Patraic, téstatar a eich airi, ní chóimnacuir a fogbail la doirchi na haidchi. Tuarcaib P. a láim suas, roin(s)orchaignset a chúice mer in mag n-uile amal bitis chóice sutralla 7 fófrítha na heich foc(h)etoir.

mus possitam.” At Patricius, dimisso hospitio per viam quam venerat ad crucem pergens oravit, et sepulcrum ibi viderat; interrogavit qua morte abierat. Respondit mortuus, “Gentilis vixi, et hic sepultus sum.” Quædam etiam mulier in alia provincia degens mortuum filium, qui se longue separatus erat, habuit, et illa absente sepultus est. Post aliquot dies lugens mater omissum filium planxit et indecreto errore sepulchrum gentilis bustum filii esse putans, crucem juxta gentilem possuit. Et ob hanc caussam, ut Patricius dixit, crucem non viderat, quia sepulturæ gentilis locus fuit. Consuetudo illi erat ut a vespera dominicæ noctis usque ad mane secundæ feriæ non ambularet. Inde in quadam dominica die, honore sacri temporis in campo pernoctans gravis pluvia accederat in tota patria, sed in loco ubi sanctus erat siccitas erat sicut in concha et in vellere Gedeon.

13. [L.A. 8a.] Accederat auriga, memorat equos amissos, quia illos quærere, tenebris arcentibus vissum, non poterat. Manum P. elevavit, et quinque digiti sicut luminaria ita proxima quæque inluxerant, et equos auriga invenit.

¹ an teirt, O’C.

² nirinig corrected to nirsníg in Eg.

[*O' C.* 150.] Iarsna mormirbailib-se tra rochomfoicsechastar láithi eidsechta Patraic; tanic aingel adochum, issed roradi frís, “Eirgg fort’ chulu don baili, as a tanac .i. don t-Sabull. Dorath duitsiu d’ordan 7 t’airechas in Ard Machai; ¹a nach oen gebas do immun il-lou a etsechta . . .; dorat duit nem do Dichoin con a chlainn, 7 dorat duit cu mba tú féin bus breithem bratha ar feraib Eirenn alla sin.”^a [*O' C.* 150, 151.] Ised dorinscan techt do Ard Machæ (²atchí in munni for lasad ar a chind 7 ní loiscead teni in muine.^b Samaiges crích fri aidchi^c). Ocus fri ré da oidchi deuce .i. an airet robatar sruithi hEirend iccó ari con imnaib 7 salmaib 7 cantaicib nocho rabi adhaig and. Ocus atberat araili robái soillsi co cend mbliadna iar n-etsecht Pátraic, *quod nulli ad tanti viri meritum declarandum accidisse dubium est.* Rochomocsegestar uair eitsechta indí Noeb Patraic arroét Corp Crist³ on Epscop o Thassach doréir chomarle Victoir angel.

14. [*O' C.* 152.] Isin cetna aidchi aingil in Choimded na ndulai robatar ie frithairi chuirp Patraic co cetlaib spirtaldaib bolomairib, 7

Post vero miracula tanta, adpropinquante die mortis ejus venit ad eum angelus et dixit illi: “Revertere ad locum unde venis, hoc est Sabul, et datae sunt .iiii. petitiones tibi: ut in Ardd Machæ fiat ordinatio tua; quicumque ymnum qui de te compositus est in die exitus de corpore cantaverit . . .; ut nepotes Dichon non pereant; ut Hibernenses omnes in die iudicii a te iudicentur.” Inde iter carpere cœpit ad Machi; sed juxta viam rubus quidam arserat et non combure(ba)tur. Contra noctem terminum pones. Quia in illa die mortis ejus nox non erat, et per duodecim⁴ dies in illa provincia in qua mortis ejus exequiæ peractæ sunt nox non inruit. Et plebs Ulod dixerunt quod usque ad finem anni totius in quo abierat nunquam tenebræ erant. Quod ad tanti viri meritum declarandum esse dubium est. Adpropinquante hora obitus sui sacrificium ab Episcopo Tassach, sicut illi victor angelus dixit, ad viaticum beatæ vitæ acceperat.

14. [*LA.* 8 ab.] In prima nocte exequiarum ejus angeli vigiliæ psalmi⁵ corporis fecerunt in vigiliarum et psalmodum moribus, omnibus

¹ a-a from nach oen to alla sin is from *O' C.* 67, *LB.* 28, *Lism. Life*, p. 18.

² The words in parenthesis ending (b) are from *LB.* 28, and (c), from *Fiac's Hymn*, stanza 28

³ arroet didu Commainn 7 sacarbaic, *O' C.* 99, and *Lism. Life*, 19; rogab comaind 7 sacarbaic, *LB.* 29.

⁴ duodecimas, *LA.*

⁵ read sancti (?).

ceol nan aingel dorat suan 7 failti do sruithib fer n-Erend batar ic airi in chuirp isna haidechib iarum. ^{1a}Rochometsat in corp.^a Co rochomailed frís bennachtu Iacoib, “*Ecce odor*” . . . Foraccaib in t-aingel comairle oc Pátraic amal noadnasta, *dicens*, “Tucaitir,” ol se, “da ócedam disciri do cethrai Conaill a Findabair .i. ó Chlochur, 7 suidigther do chorp hi carreni forru, 7 secip leth tiasat ind ócdaim 7 a mbaili hi tairesfet bad andsein notadnastar 7 notabar fercubat isind adnucol arna tucaiter do reilei 7 do thaissi ass.” Dorigned samlaid.

Bói *im*. triall cuimling móir² 7 catha etir Ulta 7 Uu Neill, 7 Airgiallu ic cosnum chuirp Patraic—Airgiallu 7 Ui Neill ic triall a tabarta do Ard Machai, Ulaid occa ostud, co ndechatur hui Néill co alaili uisci and co tuargab ind ob fríu tria nert Dé. O duchóid in lia as ind obaind dochuatar na slúraig fo chombáig .i. hUi Neill 7 Ulaid do breith chuirp Patraic. Issed tarfas do chach diib breith in chuirp leis dochum a thíri.

15. Ticed aingel dia acallaim. ^{3b}Cet slechtain cech láithi 7 cét cech n-oidche dognid^b. ^{4c}Forruib a choiss forsind leic ocus maraid slicht a

quicumque ad vigilias in illa prima nocte veniebant dormientibus. Corpus custodierunt. Ut impleretur quod in benedictionibus Jacob dictum est, “*Ecce odor filii mei tanquam ager . . .*” Angelus consilium sepulturæ dedit illi: “*Elegantur duo instabiles juveni de pecoribus Conail, a loco qui Clocher vocatur ab oriente Findubrec et stabili plaustrum gestamine humeris impositum cum corpore vechant, et ubicumque requiescent æcellisia in honorem corpusculi tui ædificetur; ne reliquiæ a terra reducantur corporis tui, et cubitus de terra super corpus fiat.*” Quod factum est.

Dira contentio ad bellum usque perveniens inter Nepotes Neill et Orientales de reliquiis sancti Patricii. Irarum intrat certamen secundum fretum quoddam. Misericordia Dei surrexit freti feritas. Freti tumore sepulto Ulaid et Nepotes Neill acriter ad certamen ruunt et ad locum beati corporis prorumpunt. Se corpus rapere aestimabant.

15. [LA. 8b.] Anguelus venire consuerat et sicut homo cum homine loquitur. Centies in die et centies in nocte orabat. Pedem super

^{1 a-a} in LB. 29.

^{3 b-b} in LB. 24.

² roas cosnam mór etir Airgiallu 7 Ultu, LB. 29.

^{4 c-c} from Forruib to cloich in Fiac's Hymn and Glosses.

choss beos forsin cloich.^c [*O' C.* 84.] Dochuaid P. tar Sinainn .L. cloce 7 .L. cailech n-altóire forácaib hi tír Condacht. [*O' C.* 143.] Im reilcib Póil 7 Petair 7 Laurint 7 Stephain.

16. [*O' C.* 9.] Rotecht dano ceithir anmand fair, Magonius a Germano, Sucait a ainm ó thustidib, Patricius .i. pater civium a Papa Celestino, Cothraigi iarsindi foruigenai do cetharthreib. Rocendaig Miliuc ón triur aili 7 foruigénair-som secht mbliadna; 7 issed roherbad dó ingairi muce, 7 rocess mór n-inned i ndithrub slébe. ^{1d}Ir-richt eoin ticed Victor aingel co Patraic, i Scirie sainriud ticed cucai.^d ^{2e}Is maith dogní ernaigthe, is maith dogní aine."^e ^{3f}Is fuiride didiu in long co ndígi-sa.^f

17. [*Lismore Life*, p. 8.] Luid i tír. Dogní aoigidecht a tigí fir maith andsin. Baister hé iarum. Báí mac bec aigi, rotoltnaig side do Patraic 7 dobreth P. ainm fair Benignus .i. Benén. Gabuis in mac cos Pátraic 'n-a ucht, 7 nír æm codlud le a máthair na athair, acht nochaifeð muna leicthi i fochair Pátraic hé. Ar madain immorro cuiris P. a chois

petram ponens in Scirit; et vestigia pedis angueli in petra hucusque manentia cernuntur. Portavit P. per Sininn secum L. clocos, L. calices altaris et reliquit illos in locis novis. Portavit partem de reliquis Petri et Pauli, Laurentii et Stephani.

16. [*LA.* 9 ab.] Inveni quatuor nomina scripta Patricio—sanctus Magonus, qui est clarus, Succetus qui est (deus belli vel fortis belli). Patricius (*i. e.* pater civium) Cothirthiacus quia servivit quatuor domibus magorum. Et empsit illum unus ex eis cui nomen erat Milinc et servivit illi septem annis; et porcarium possuit eum multiplici labore in montanis convallibus. Apparuit ei angelus sub specie avis in loco qui Scirech nominatur: "Bene oras et bene jejunas cito iturus eris ad patriam tuam." Ecce navis parata est surge et ambula.

17. [*LA.* 9 ba.] Ascendit de mari. Vespere venit ad quemdam bonum virum, et baptizavit illum. Invenit cum illo filium placitum sibi, et dedit illi nomen Benignum, quia collegebat pedes Patricii inter manus suas et pectus, et noluit dormire apud patrem et matrem, sed flevit nisi cum Patricio dormiret. Mane autem facto, P. currum con-

^{1 d-d} from gloss. to l. 8 of Fiac's Hymn.

^{2 e-e} from *LB.* 24.

^{3 f-f} from *Lism. Life*, p. 6.

isin carbat,¹ iadaid in mac bec a dí láim im chois Pátraic,² 7 ised roraid, “Romleicid aroen fria Pátraic, ár is é P. m’ athair dileas.” Doraid P. “Baistter in mac 7 doberur isin carbut, bid comarba damsá in mac sin.”

[*O’C.* 32.] Roanacht Dia Binen im-medón tunaigi in druid, roloiscid im. in tunach co ndernai luaith di.

[*O’C.* 60.] Robaitsi déchain Iúis in a sentaid Ciarán macc in tsáir a libur Patraic.

18. [*O’C.* 39.] *Venit ad Taltanam*,³ baile hi raba in t-óinach rígdá co Coirpri macc Néill, is eissidi ro-occobair orccain Pátraic 7 ro(š)roiglestar muintir Patraic i sruth Séile. *Et dixit ei*, “Fognífi do sil do silaib do bráthar, 7 noco bía rí dot’ sil co bráth, 7 noco bíat brattana isind abainn sin.” Dodeochaid P. iarsin co Conall macc Neill, isann robói a sossad, dú ita Domnach Patraic i ndiu;⁴ 7 aroet hé co failti móir; 7 rombaisti P. 7 rosonairtnig a rígsuidi in æternum. *Ocus adubairt P. fris*, “Fognífe síl do brathar dot’ síl tre bithu; 7 tech-

scendit, puer pedem Patricii tenuit duobus manibus strictis, et clamavit, “Sinite me apud Patricium proprium mihi.” Et dixit P. “Baptizate eum et elevate eum in currum, quia heres regni mei erit.”

[10 aa.]. Filius sanus effectus est fide Dei; cassula autem magi inflammata est circa Benignum et in cinerem finita est.

[*LA.* 9b, 12b.] Baptizavit diaconus Iuoustus Ceranum filium artificis in sua senectute ex libro Patricii.

18. [*LA.* 10 ab.] *Venit ad Taltanam* ubi fit agon regale ad Coirpriticum filium Neill, qui voluit eum occidere et flagillavit servos ejus in flumine Sele. Et dixit ei, “Semen tuum serviet seminibus fratrum tuorum, et non erit de semine tuo rex in æternum, et non erunt pisces magni in flumine Sele.” Deinde venit ad Conallum filium Neill, ad domum illius quam fundavit in loco in quo est hodie Ecclesia Patricii Magna; et suscepit eum cum gaudio magno, et baptizavit illum, et firmavit solium ejus in æternum. Et dixit illi, “Semen fratrum tuorum tuo semini serviet in æternum; et tu misericordiam facere

¹ “cum pedem in currum elevasset,”
v. 2? I have lost reference.

² gebis a chois, *LB.* 26.

³ teit co haenach Taillten, *LB.* 27 b.

⁴ qui habebat sedem in loco in quo est hodie ecclesia S. Patricii, quæ Scotice Domnach Patraic vocatur, *V.* 4, c. 52.

naige co nderna trocairi domm' orbaib im degaid, 7 do meic 7 meic do mac corob dligthidi¹ suthain dom' macaibse creitmechaib." Is andsin ro tomais Conall eclais do Día 7 do P. *pedibus* ejus LX *pedum*, et dixit P., "Sicip hé dígbas inn eclaisi dot' sál, nochó ba fota a flaithius 7 ní ba sonairt." [O' C. 40.] Ocus forothaig eclais i ndú sin, 7 foracaib na tri bráithriu inti, con a siair, .i. Chathaceus 7 Cathurus 7 Catneus² 7 Catnea int siur, isiedi nobliged na elte.

[LU. 118 b.] Ocus rohadnacht con armgasciud isin chlod imech-trach rigratha hi Temraig hé, 7 aiged fades for Laigniu oc cathugud friu, ar ropo náma-som na bíu do Laignib.

[O' C. 27.] Ocus ní herracht nech dib ar a chind acht aonfer namá .i. Erce mac Dega.³

"Dochoid P. iarsin do Temraig co Loeguirí, uair rogniset cairdes etarru conná rooirethi P. in a flaithius. Sed non potuit credere dicens, "Niall," ol sé, "m' athair-si ro athne dam na rochreitind, acht co romadnaichthi i mullach Temrach amail firu cathacha," uair bá bes

debes hæredibus meis post me, et filii tui et filiorum tuorum filiis meis credulis legitimum sempiternum." Pensabatque ecclesiam Deo et Patricio pedibus ejus LX pedum; et dixit P., "Si diminuatur ecclesia ista, non erit longum regnum tibi et non erit firmum." Et ibi ecclesiam fundavit in qua reliquit tres fratres cum una sorore, .i. Cathaceus, Cathurus, Catneus, et soror illorum Catnea, quæ emulgebat lac de dammulis feris.

[10 ab.] Ut sepeliar in cacuminibus Temro quasi viris consistentibus in bello in sepulcris armati prumptis armis facie ad faciem pro duritate odiui.

[LA. 10 ba.] Et non surrexerunt ante se nisi unus tantum, hoc est, Hercus sacrilegus.

[LA. 10 ab.] Perrexitque ad civitatem Temro ad Loigairium filium Néill iterum, quia apud illum fœdus pepigit ut non occideretur in regno illius. Sed non potuit credere, dicens, "Nam Neel pater meus non sinivit mihi credere, sed ut sepeliar in cacuminibus Temro quasi viris consistentibus in bello"; quia utuntur gentiles in sepulcris

¹ dlidhíde, *Eg.*

² Catneun, *Eg.*

³ atracht remi mac Dega .i. Erce fil Slani, *LB.* 27a.

lasna geinti an adnaca fo n-armaib *facie ad faciem usque ad diem judicii*^{a.1}

19. [O' C. 52.] Luith iarom P. for Snam-dá-én tar Sinaind, 7 is and atbath Búadmael ara Pátraic, 7 roadnacht indú-sin, Cell Búadmáil a ainm, 7 is dílis do Patraic hí. Luith P. iarum i crích Connacht² for Snam-dá-én tar Sinainn. Othcholatar im. druid Laegaire meicc Néill inna huili dognid P. .1. Mael 7 Caplait³ da brathair, it hé roaltatar dí ingin Loigaire .1. Eithni Finn 7 Feidilm Dergg, 7 doratsat dorchai dluthi dar Mag n-Ái huile fri ré trí lá 7 trí n-aitchi. Doronai P. airnaigthi fri Dia, 7 rofill a gluine 7 roindarbanta⁴ inna huile dorchai do Mag ái, 7 dorogní atlaigthe buidi do Dia.

[O' C. 53.] Ocus dodechatar tar Sinaind co Duma Graid, is i suidiu roordne Ailbi uasalacart, 7 roinchoise P. dó altóir chlochtha i sl(é)ib Ua n-Ailella, *inter nepotes enim Ailella fuit et baptizavit Maneum sanctum quem ordinavit episcopus Bronus filius Ieni qui est ic Cassiul hIrroe, servus Dei socius Patricii*. Luid P. do Maig Glass,

armati promptis armis facie ad faciem usque ad diem *erdathe* .1. judicii apud magos.

19. [L.A. 11a.] Venitque P. ad alveum Sinone ad locum in quo mortuus est auriga illius et sepultus est ibi in quo dicitur Cail Boidmail et immolatum erat Patricio. Venit ergo P. per alveum fluminis Sinnæ per vadum-duorum-avium in campum Ai. Audientes hautem magi Loiguirí filii Neill omnia quæ facta fuerant, Calvus et Capitolavium, duo fratres, qui nutrierant duas filias Loiguirí, Ethne Alba (et) Fedelm Rufa, tenebras densas super totum Campum Ái fecerunt; nox longa trium dierum tot et noctium erat. Oraculis flectenisque assiduis Deum sanctus rogabat, et discessit omnis gravitudo tenebrarum a Campo Ai; et dixit "Deo gratias."

[L.A. 11ba.] Et venierunt per alveum fluminis Sinnæ (qui dicitur Bandea) ad Tumulum Gradi, in quo loco ordinavit Ailbeum sanctum prespiterum, cui indicavit altare lapideum in monte Nepotum Ailello quia inter nepotes Ailello erat; et baptizavit Maneum sanctum, quem ordinavit episcopus Bronus, filius Ieni, servus Dei, socius Patricii.

¹ From *a* to *a* is from Stokes' *Trip. Life*, p. 74.

² ad terram Connachtorum, *V. 3*, c. 47.

³ Caplid, *V. 3*, c. 47.

⁴ fugatæ sunt, *V. 3*.

is ann forothaig Cill Móir 7 faráccaib dñis dia muintir and .i. Conleng 7 Ereleng. Roedbart Ono a tegdais do P., *et dixit illi* P., “Bid bendachtha do síl 7 bíaið búaid laech 7 chleirech húait co bráth, 7 bid léu orba in luicc-se.” *Et posuit ibi* . . .

20. [*O’C.* 54.] Ocus dogníth¹ altóri 7 leborchometa chethrachori 7 miassa cethrachori in honóir Patraic; 7 robui míass chethrachoiri dib in Ard Macha, 7 alaili ind Ailfind 7 alaili i nDomnach Mór Maigi Seolæ for altoir Felarti *episcopi sancti*. Dochóid im. Assicus for teithed isin tuaiscirt do sléib Liacc. Robói vii mbliadna in insi and, 7 conaigtis a manaig hé 7 fobuaratar isnaib glennaib sléibidib iar soethur, 7 dofuesat léu ass, 7 atbath occu isin dithrub² 7 ronadnaigset hi-Raith Chunga hi Seirthib. Ocus dorat rí in tiri dósom 7 dia manchaib iar n-a écc ingeilt céit bó *cum vitulis suis* 7 xx dam in edbairt suthain, ar adubairt som ná ticfad doridisi im Mag n-Ai, ar in ngói roráided uad and. Attát a thasi i Ráith Chungai, 7 la Patraic in chell fordosrala muintir Coluim Chille 7 Aird sratha.

Venierunt ad Campum Glais et in illo possuit Celolam Magnam, et in illa reliquit duos barbaros Conleng et Ereleng monachos sibi. Immolavit alter sibi domum suam. Et dixit illi P., “Semen tuum erit benedictum et de tuo semine erunt sacerdotes Domini et principes digni in mea elimossina et tua hæreditate.” Et possuit ibi . . .

20. [*LA.* 11 b.] Et faciebat altaria et bibliothecas quadratas et patinos pro honore Patricii; et de illis tres patinos quadratos vidi, *i.e.* patinum in Arddmache, et alterum in ecclesia Alo-find et tertium in Ecclesia Magna Saeoli super altare Felarti sancti episcopi. Assicus iste fecit profugam in aquilonem regionis ad Montem Lapidum. Fuit septem annis in insola et quærebant illum monachi sui, et inveniunt eum in convallibus montanis juxta laborem artificiorum; et abstraxerunt eum, et mortuus est apud illos in desertis montibus et sepelierunt eum ir-Raith Chungai hi Sertib. Et dedit rex illi et monachis suis post mortem fœnum C. vaccarum cum vitulis suis, et boum xx immolatio æterna; quia dixit quod non revertetur in Campum Ai quia mendacium ab illo dixerunt. Sunt ossa ejus in Campo Sered hir-Raith-Chungi. Monachus Patricii sed contenderunt eum familiæ Colombæ Cille et Aird Sratha.

¹ dognit, in *Eg.*

² dithrib, in *Eg.*

[O' C. 55.] Luith P. ó Ail-find co Dumacha óa n-Ailella 7 foro-thaig eclais and .i. Senchell Dumaige 7 farácaib inti Maichet 7 Cetchen 7 Rodán uasal(š)acart 7 Mathona síur Benén *quæ tenuit calle* ó Patraic 7 ó Rodán 7 robo mainches dóib.

21. [O' C. 56.] Luid *tre* chrích úa n-Ailella 7 fothaigis in eclais sair hi Tamnach 7 cumdachta hí o Día 7 o dúinib. *Et ipsa fecit amicitiam . . . Biteus.* Doluid P. iarsin don topur .i. Clibech i slesaib Cruachan, *frí* turebail ngréine¹ 7 ri turebail ngréne² 7 destitar in chlerig icon tiprait. Dolotar di ingin Loigairi *meicc* Neill *commoch* don tiprait do nigi al-lám amal ba bés doib, .i. Eithne Find 7 Feidelm Dergg; con-airnechtatar senod inna cleirech icon tiprait con hetaigib gelaib 7 a al-libuir ara belaib. Doruimenatar bádis fir síthe no fantaissi. Incom-aircet³ scela do P., “Cia can duib 7 can dodechobair?” *Et dixit P. eis*, “Robad ferr duib *creittem* do Día andás imcomarc di ar cenful-ni.” Adrubairt ind ingen robu siniu⁵, “Cia far nDia-si, 7 cia airm hítá?

[L.A. 11 b.] Patricius venit de fonte Alo-find ad Dumecham Nepotum Ailello et fundavit in illo loco ecclesiam quæ sic vocatur, Senella Cella Dumiche, in quo reliquit Macet, Cetgen et Rodanum prespiterum . . . et Mathona soror Benigni quæ tenuit pallium apud Patricium et Rodanum et monacha fuit illis.

21. [L.A. 12a.] Exiit per montem filiorum Ailello et plantavit ecclesiam liberam hi Tamnuch, et honorata fuerat a Deo et hominibus. Et ipsa fecit amicitiam . . . Biteus. Deinde autem venit P. ad fontem qui dicitur Clebach in lateribus Crochan, contra ortum solis (et) ante ortum solis, et sederunt juxta fontem. Ecce duæ filiæ regis Loiguirí, Ethne Alba et Fedelm Rufa ad fontem more mulierum ad lavandum mane venierunt; et senodum episcoporum juxta fontem inveniunt. Illos viros *síde* aut deorum terrenorum aut fantassiam estimaverunt. Et dixerunt filiæ illis, “Ubi vos sitis et unde venistis?” Et dixit P. ad illas, “Melior⁶ erat vos Deo confiteri quam de genere nostro interrogare.” Dixit filia prima, “Quis est Deus⁷, et ubi est? Si⁸ habet filios et filias, aurum et argentum Deus vester? Si vivus semper, si

¹ Orto jam sole, V. 3.

² ante solis ortum, V. 4, c. 55.

³ interrogaverunt, V. 4, c. 55.

⁴ qui estis vos et unde venistis, V. 4.

⁵ major natu, V. 4.

⁶ melius erat, V. 4.

⁷ deus vester, V. 4.

⁸ utrum, V. 4.

In faillet maic 7 ingena lais, in fail ór nó aircet? In beo é dognath no in saothamail é, in é a mace oilfaigther na huile? In i nim no i talmain? In fu talmain no for talmain, no hi muirib nó hi srothaib. In hi sliabaib no i nglennaib? ¹ Abair dun co follus cindus docifer é 7 cindus gradaigther. 7 cindus dogebthar é, no in óge no in arsaid." Dofreccair autem Patricius, "Ar nDia-ne Dia nan uili, Dia nime 7 Dia talman, Dia na mara 7 na srothan, Dia na gréne 7 in esca 7 cach uili airdrenn, Dia na sleibti ro árd 7 na nglenta ísil, Dia os neim 7 in neim 7 fó neim 7 ata aige tegdais¹, .i. nem 7 talam 7 muir 7 cach ní ata intu-sin. *Inspirat . . . Spiritus Sanctus.* Atcobraim-si im. far n-accomal-si do Mace ind Ríg Nemdai ár itib ingena rí g talmon. *Et dixerunt filiae* amal bid (ó) oen gein 7 ó óin chrídi. "Cindus connic-fam creitem don rí g sin *doce nos diligentissime*, con-accamar in Coimdid gnuis fri gnuis; inchoise dún in mod, 7 dogenum-ne amal atbera-su frind." *Dixit P.*, "In creiti-si² tre baithis pecad var mathar 7 var n-athar do chor úaib?" *Responderunt*, "*Credimus.*" "In creiti-si² aithrigi iar pecad?" "*Credimus,*" *et baptizatae sunt* 7 rosen P. caille

pulcher, si filium ejus nutrierunt multi? Si in cælo an in terra? Si in æquore, si in fluminibus, si in montanis vel in convallibus? Dic nobis notitiam ejus, quomodo videbitur, quomodo diligitur, quomodo invenitur, si in juventute, si in senectute invenitur. Respondens autem dixit, "Deus noster, Deus omnium, Deus cæli et terræ, maris et fluminum, Deus solis et lunæ (et) omnium siderum, Deus montium sublimium valliumque humilium, Deus super cælo et in cælo et sub cælo habet habitaculum erga cælum et terram et mare et omnia quæ sunt in eis. *Inspirat . . . Spiritus sanctus.* Ego vero volo vos Regi Cœlesti conjungere, dum³ filiae regis terreni sitis." Et dixerunt filiae quasi ex uno ore unoque corde, "Quomodo credere possimus Cœlesti Regi doce nos diligentissime ut videamus illum facie ad faciem, indica nobis, et quomodo dixeris nobis faciamus." Et dixit, "Si creditis per babbtismum patris et matris jecere peccatum?" *Responderunt*, "*Credimus.*" "Si⁴ poenitentiam creditis post peccatum?" "*Credimus.*" Et baptizatae sunt et candida

¹ tegais, in *Eg.*

² sic; read creitid-si.

³ cum, *V. 4.*

⁴ utrum, *V. 4.*

find for a cend.¹ *Ocus* dorothlaichset imchaisin Críst gnúis fri gnúis. *Dixit P. eis*, “Noco chumgaidsit imchaisin Críst *acht* ma blaistí bás ar thús, 7 acht má airfemaid corp Críst 7 a fuil.” *Et responderunt*, “Tabair dún in saccarbaice co coimsam in tairgerthairig d’egad.”² *Ocus* arroétatár iarsin sacairbaic 7 rochetailset im mbás. *Ocus* dosrat fo óinbrott in óin lepaid, 7 dorigensat a carait a cóine co mór.

22. [*O’C.* 59.] Tainic in drúi Caplait, ar is é roalt in daran-ing in, co rabi ic cói. Rofritichai P. dou, 7 rochreit, 7 dorat P. deimess imm a folt. Tainic iarsin a bráthair .i. Maol, 7 roradi, “Rocreit,” ol se, “mu bráthair duitsiu; ní geba greimm na torbu,” ol sé, “dóu, dambér-sa dorithisi hi ngentlecht.” *Ocus* robói hic aithisiugud Pátraic. Rofritach P. dóu, 7 rocreit do Dia in drúi, 7 romberr P., conid desin is árase, “Cosmail Mael do Chaplait.”³ *Ocus* fororbaide laithi inna cainti 7 roadnaicthe inna ingena i ndú sin, 7 roedbrad Sendomnach Maige Ai do Pátraic *in æternum*, 7, atberat alaili, tuctha taise innan ingen do Ard Mache. Luid P. iarsin i tír Caireda, 7 forothaig eclais

veste¹ in capitibus earum. Et postulaverunt videre faciem Christi et dixit eis sanctus, “Nisi mortem gustaveritis non potestis videre faciem Christi, et nisi sacrificium accipietis. Et responderunt, “Da nobis sacrificium⁴ ut possimus nostrum sponsum videre.” Et acceperunt Eucharistiam et dormierunt in morte. Et posuerunt illas in lectulo uno vestimento coopertas, et fecerunt ululatum et ploratum magnum amici earum.

[*LA.* 12 b.] Venit magus Caplit, qui nutritiv alteram et flevit. Illi P. prædicavit, et credidit et capilli capitis ejus ablati sunt. Et frater illius venit Mael et ipse dixit, “Frater meus credidit Patricio, et non erit ita.” Et ad Patricium verba dura dixit, et Patricius illi prædicavit et convertit illum in pœnitentiam Dei, et ablati sunt capilli capitis illius; de hoc verbum quod clarius est omnibus verbis Scoticis, “Similis est calvus contra Caplit”; et crediderunt in Deo. Et consumpti sunt dies ululationis filiarum et sepelierunt eas; et immolata est (fertæ) Patricio, cum sanctarum ossibus, et heredibus ejus post se in sæcula. Deinde hautem venit P. ad campum Cairetho id est im Mag

¹ sic; induit eas veste candida, *V.* 5,
c. 14.

² for d’egad.

³ le Chaplait, *Trias. Th.* p. 136

⁴ sacrificium corporis et sanguinis Christi, *V.* 5, c. 15.

in Ard Licce .i. Sendomnach, 7 faracaib inti Coemán dechon. Ocus aroerachair P. Ard Senlis, *ubi posuit Lallóce sanctam, et tenuit locum in campo Nento*. Ocus dochotar la Cetheucho epscop di a thír; do ceniul Aillello a athair,¹ do ceniul Sáí do Chiannacht ó Domnach Sairigi ie Dom-liacc Cianá(i)n a máthair. Ocus ba he bes epscuip Chetheocho, isin Domnach Sáí nocheilebrad in Cháise Moir 7 ind Ath da-Lorace i Cenandus nocheilebrad in Mincaise *cum Comgilla*; ar atberat muintir Chethich conid manchess do Cheithich² Comgilla. Foracaib uasal-dechon dia muintir and .i. dechain Íuis, arroerachair Fidarta. 7 foracaib P. a lebar n-uird 7 baptismi oceai, 7 robaitsi Húu Mane, 7 robaitsi dechain Íuis inn a sentaid Ciarán macc in tsáir a libur Patraic, *quia CXL annorum fuit quando Ciaranum baptizavit ut aiunt peritissimi*. Frainc im. Patraic dochuatar huad .i. cóice bráthir deuac 7 oen siuir .i. Bernicius, Hibernicius 7 in tsiúr Nitria. Ocus dorata il luic daib, óin diib-si Imgoe Baislice. Roinchoise P. dóib

Cairetho et fundaverunt æcclesiam in Ardd Licce, quæ sic vocatur Sendomnach, et posuit in illa Coimanum diaconum. Et venit Patricius in Ardd Senlis et posuit in illo sanctam Lalocam et tenuit locum in campo Nento. Et exierunt cum Cethiaco episcopo ad suam propriam regionem; quia de genere Aillello ejus pater fuit et mater ejus erat de genere Sáí de regionibus Cinachtæ a Domnach Sairigi juxta Domum Cennani, id est, Lapidum. Moris erat Cethico episcopo celebrare circum loca Curcu Sáí in Pascha Majore, et in pasca secundo fiebat in loco Comgillæ super Vadum Duarum Furcarum, *i.e.* Dá Loargg juxta Cenondas, quia dicunt familia Cethiaci quod Comgella est monacha Cethiaco. Reliquit ibi Ius diaconum, et tenuit Fidard. Et dedit illi libros baptismatis, et baptizavit Nepotes Maini, et in senectute sua baptizavit Ciaranum filium artificis ex libro Patricii, quia. . .³ Franci vero Patricii exierunt a Patricio, viri fratres duodecim cum sorore una .i. Bernicius et Hernicius et sororis nomen Nitria. Et multi loci illis dati sunt, et ignoro nisi unum, id est, Basilica sanctorum.

¹ a mathair, in *Eg.*

² read Ceithech?

³ indistinct in *LA.*

cosmailius in luice con a méur ó chill Garat, *quia . . . invenerunt*. Rofothaig P. dano cill Garad.

[O' C. 61.] Dochóid P. iarsin co Mag Selcæ .i. co Dumu selcæ 7 is and robatar sé mic Brain, 7 roscrib P. *tri* anmanna i ndú sin hi *tri* clochaib; 7 ata sude Patraic i nDumu Selcæ iter na clochai *in quibus scripsit literas*. *Et cum illo fuerunt Bronus episcopus* Casil Irræ, *Sachelus* Basilice Móre hi Cíarraigiu, *Bronachus prespiter*, Rodán, Cassán, Brocaid Imlich Ech bráthair Loma(i)n Átha Truim, Benén comarba Patraic 7 Binén brathair Cethig, Felartus episcopus, 7 caillech síur indi-sin, 7 alaili síur *quæ sit (in) insola in mari* Conmaene .i. Croch Cuili Conmaeni, ocus rofothaigestar eclais for Loch Selcæ .i. Domnach Mór Maige Selce *in quo baptizavit hún* Briúin.

23. Luid P. ig-Gregraidi Locho Tegett, forothaig eclais and i nDrummæ 7 rochlaid topur occi, 7 noco techtai sruth intí ná eissi acht lán tre bithu. Forothaig iarsin cill Attrachta, 7 ingen Taláin inti *quæ accepit* calle de láim Patraic, ocus farácaib teise 7 caillech

Indicavit illis P. similitudinem loci digito de cacumime Garad quia . . . invenierunt. Fundavit sanctus ecclesiam Brer-garad.

[L.A. 12 bb.] Venit vero P. ad Selcam, in quo sex filii Briuin, inter lapides in quibus scripsit manu sua literas quas hodie conspeximus; et posuerunt sedem in cacuminibus Selcæ inter lapides in quibus scripsit literas. Et cum illo fuerunt Bronus episcopus, Sachelus, Bronach præspiter, Rodanus, Cassanus, Brocidius, Lommanus frater ejus, Benignus heres Patricii et Benignus frater Cetheci de genere Aillello, Felartus episcopus, et (virgo) soror ejus, et alia soror quæ sit in insola in mari Conmaene, hoc est Croch Cuile, et plantavit ecclesiam super Stagnum Selcæ et baptizavit filios Broin.

23. [L.A. 13 a.] Et perrexit ad tractum Gregrigi et fundavit ecclesiam in Drumæ, et fontem fodivit in ea et non habet flumen in se nec ex se, sed plenus semper. Et ecclesiam posuit in cella Atrochtæ filiæ Taláin, et ipsa accepit pallium de manu Patricii, (Patina et calix sunt in Cella Atrochtæ¹). Et perrexit ad filios Heric. Furati sunt equos

¹ The words in parenthesis are in Mr. Stokes' edition of the *B. of Armagh*. I either omitted them, or failed to read them.

léa. Dochoid dano co maceu Eire. Tellsat eochu Patraic, 7 rósmall-ach(t) P. *dicens* “Fognífi far síl do síl var mbráthar.”

[O’C. 62.] Luid P. in Mag Airtig, et *benedixit locum*. .i. Ailech Airtig i Tailig na Cloch. Ocus dochóid i nDrummut Ciarrigi Airtig, arránic diis mbrathar and ie imchlaibed im (f)erann ind athar iar n-a héce .i. Bibar 7 Lochru, dá macc Tamanchind di Chíarraigi, co roecsát al-láma imma claidbiu conad coemnactar a síniud nach a tairniud. *Dixit P. eis*, “Saidid,” 7 rosbendach 7 doronai sith etturra,¹ 7 doratsat in tír do Patraic ar anmain a n-athar, 7 forothaig eclais ann i fail Conu soer bráthair epscuip Sacha(i)ll² .i. Baslici.

[O’C. 63.] Dochóid P. íarsin i Ciarraigi n-Airne, co tarla² dó Ernaise 7 a macc Loarnach fo bile and, 7 scribuis P. aibgitir dó 7 anais sechtmain occa di feraib déuac. Ocus fothaigis P. eclais i ndú sin et *tenuit illum abbatem et fuit quidam spiritu sancto plenus*. . . . Ocus dochóid P. do Thopur Mucno, 7 róinsuidig Senchill. *Et fuit . . . diem*. Ocus roescomlui iar sin i tír Conmaicne hi Cúil Talaith, 7 rosuidig ecailsi cethrochairi isind inut sin. Óin díb-side Ardd Uiscon.

illius, et maledixit illis *dicens*, “Semen vestrum serviet semini fratrum vestrorum.”

[13aa.] Et revertebatur in Campum Airthice et *benedixit locum* i Taulich Lapidum. Et exiit ad Drummut Cerrigi, et invenit duos viros confluentes (gladiis), filios unius viri, ad invicem post mortem patris eorum, qui faber æreus erat de genere Cerrigi, voluerunt dividere hereditatem. Et fuerunt erectæ eorum manus et non poterunt (eas) porrigere aut colligere. *Dixit P. eis*, “Sedete,” et *benedixit eos*, et præcepit illis et ait, “Facite amicitiam.” Et immolaverunt agrum pro anima patris eorum Patricio; et fundavit ecclesiam ibi, et in illo loco est Coonu artifex frater Sacelli episcopi Basilicæ.

[L.A. 13ab.] Perrexit per diserta Cerrigi Airni, et invenit Iarnascum sub arbore cum filio Locharnach et scripsit illi elementa, et fuit apud illum ebdomas una viris duodecim. Et plantavit ibi ecclesiam, et tenuit illum abbatem, et fuit quidam Spiritu Sancto plenus. . . . Et perrexit P. ad fontem qui dicitur Mucno, et fecit Cellam Senem. Et fuit . . . diem. Et perrexit ad regionem Commaicne hi Cuil Tolat et possuit ecclesias quadratas in illo loco. Una earum est Ardd Uiscon.

¹ et fecit pacem inter eos, *V. 3, c. 62.*

² Sacnull; tierla, in *Eg.*

24. [O' C. 63.] Doluid im Mag Cerai (7) tarraissetar hi Cuil Corrae, 7 foroithaig eclais is ind luce sin, *et baptizavit multos*. Íarsin dochoid P. im Mag Foimsen conairnice dá bráthair and .i. Luchtæ 7 Derclam. Fuidis Derclam a mogaid do orgain Patraic; rothairmese im. Luctheus imme. *Cui dixit P.*, "Beitit epscuip 7 sacairt dot' cheniul, bid mallachtha im. síl do bráthar, 7 bid uathad." *Et reliquit in illo loco Cruimthir Conán*, 7 dochóid iarum do thopur Stringle isin díthrub, 7 boi domnach forsín topur sin.

[O' C. 64.] Luid P. co firu hUmail do Achud Fhobair, is and sin ro oirdned epscop Senach; is hé ainm dobert P. fair "Agnus Dei"; 7 is hé conatig trí itgi co Patraic, .i. co na tairmthíasad fo grad, 7 co(na) ruainmnigthi int ineth úad 7 anduesta dia ais-som co ndigsed for æs a maice Oengusa; is dó sídi roscrib P. abbgitir isind láu rooirdned epscop Senach. Folamadair P. congabad cathair ic Achud Fobair, conerbart . . .

[O' C. 65.] Luid P. hi Cruachan Aigle, 7 boi i Cruachan cen dig cen biud ó die sathairnd init co dia sathairnd Casce fo chosmailius

24. [LA. 13b.] Exiit in Campum Caeri et castrametati sunt i Cuil Core, et plantavit ecclesiam in illo loco et baptizavit multos. Et exinde exiit ad Campum Foimsen, et invenit in illo loco duos fratres .i. Luchta 7 Derclad. Derclad mittebat servum suum ut occideret Patricium; Lucteus autem liberavit eum. Cui dixit P., "Erunt episcopi et prespiteri de genere tuo, genus autem fratris tui erit maledictum, et deficient in brevi." Et reliquit in illo loco Conanum prespiterum; et exiit ad fontem Stringille in disertis et fuit super ipso duobus dominicis.

[13ba.] Et exiit ad finem hUmail do Achud Fobuir, in quo ordinavit Senachum, et dedit nomen novum illi, id est, "Agnus Dei" et episcopum fecit illum. Et ipse postulavit tres postulationes a Patricio; ut non peccaret sub gradu, ut non vocaretur nomen ejus super locum, et (quod) deesset de illius ætate super ætatem filii sui veniret, Oingus nomine; cui scripsit P. abgitorium in die in qua ordinatus est Senachus. P. ordinavit ecclesiam in illo loco . . . in cathedra hac, ipsa est Ached Fobuir, et dixit . . .

[13 ba, bb.] Et perrexit P. ad montem Egli ut jejunaret in illo XL diebus et XL noctibus Moysaicam tenens disciplinam. Et

Moysi. Ara Patraic dano atbath 7 roadnacht etir Cruachan 7 muir. I forciund tra in XL laithi siu 7 in XL aidchi rolinad fair in slíab di énlaitib dubuib cona haca cungeuin nem ná talmáin. [O'C. 69.] Dodechaid P. i tír Choreu-Themne ocus robaitsi ilmili do duinib ann, 7 forathaig iii æclasæ .i. teora Tuaga. Luid do thopur Findmaigi .i. Slán, adrubrad fri P. co n-onóraigtis in genti in topur amal dea. Cethrochoir im. in topar 7 cloch cethrochoir for a béulo 7 rochreitset¹ int aos boeth co ndernai alaili fáith marb *bibliothicam sibi . . . erit semen tuum benedictum in sæcula*. Cell Tog i tír Corcu Themna isinedi² rofothaig Caindech epscop manach Patraic.

25. [O'C. 70.] Fecht do Patraic oc imtecht im maigib maic Ercæ .i. in-Dichuil 7 Erchuil; atchonnaire adnacol mór indib .i. fichi traiged ar chét inn a futt.³ Dorodiusaig P. in marb boi isind adnacol; 7 roiar-facht scela dó. *Respondit sibi dicens, "Ego sum Cass macc Glais qui*

defunctus est auriga illius hi Muirisce Aigli hoc est campum⁴ inter mare et Aigleum.⁵ Et mansit ibi XL diebus et XL noctibus, et graves aves fuerunt erga illum et non poterat videre faciem cœli et terræ. [LA. 13 b.] Et venit in regiones Corcu-Temne ad fontem Sini in quo baptizavit milia hominum multa (et) fundavit ecclesias tres (.i. tres) Toga et venit ad fontem Findmaige qui dicitur Slán, quia indicatum (erat) illi quod honorabant magi fontem . . . in donum⁶ Dei. Fons vero quadratus fuit, et petra quadrata erat in ore fontis; et dixerunt increduli⁷ quod quidam propheta mortuus fecit bibliothicam sibi erit semen tuum benedictum in sæcula. Cellola Tog in regionibus Corcu-Teimne Patricii fuit; Cainnechus episcopus, monachus Patricii fundavit eam.

25. [LA. 14 a.] Et venit P. per campos in regionibus Maice hErcæ in Dichuil et Aurchuil ad sepulcrum magnum quod invenit familia ejus et mirabantur pedes traxisse CXX. Aperuit vir sanctus (sepulcrum) et surrexit magnus sanus; et dixerunt, "Indica nobis cujus es" (Respondit sibi dicens), "Ego sum macc maice Cais maic Glais qui fui

¹ rechreitset, *Ms.*

² *sic*; *read* is siedí?

³ centum viginti pedes in longitudine habens, *V.* 4, c. 62.

⁴ The *nominative* campum reflects the

Irish *neuter* mag.

⁵ Aigleum shows that Aigle is *neut.* or *masc.*

⁶ *read* in modum Dei.

⁷ perhaps for *creduli* = óes boeth.

fui subulcus Lugair rí^g Iruatæ 7 romgon fiann Maice Con *in regno* Coirpri Niod fer, isin cetmad bliadain atáu cosindiu." Rombaithis P. 7 dochuaid inn a adnacul *iterum*.

[O'C. 80.] Secht maice Draigin, rosbaitis P., *et elegit ex eis* Mace Erce, 7 atnói do Epscop Brón for altrum. Dororaind Caissiul n-Irre. [O'C. 77.] Luid hi Forraig mace n-Amalgaid, is hi suidiu robaithes in mnái torraig 7 a gein.

[O'C. 79.] Dodechoid asin tír di Bertlachaib anár i mBertlachai sair in inbiur Muadi fri beolu mara. [O'C. 80.] Annsin donanaic Brón 7 Mace Rime *et ibi eis scripsit alphabetum* . . . oc raith Rígbairdd. [O'C. 56.] Luid tre crích Ua n-Ailella 7 fothaigis in eclais sair¹ hi Tamnuch. [O'C. 72, 75.] Luid tar Múed. Ni móu míli itir in port asan-acca P. inna naimtiu.

26. [O'C. 84.] Luid P. iar maig Eni conaccaib Domnach Mór Maige Eni. Is andsin mallachais do Duib ar in n-era doratsat na

subulcus rí^g Lugir rí^g Hiroatæ; jugulavit me fian maice Maice Con in regno Coirpri Niothfer anno C usque hodie, et babtitzatus est et restituit et positus est iterum in sepulcro suo.

[LA. 14 b.] Septem filii Dregin, benedixit illum cum filiis et elegit unum ex epsis cui nomen erat Mace Ercæ et commendat illum Brono. Indicavit illi locum. Perrexit ad agrum qui dicitur Foirrgea filiorum Amolngid, et babtizavit mulierem habentem in utero infantem et filium in utero.

[LA. 15 a.] Et reversus est ad flumen Muaide de Vertrige in Bertrigam in sinu maris. Et venit apud Bronum et benedixit Mace Rime et scripserunt elimenta illi . . . juxta fossam Rigbairt. Exiit trans mortem filiorum Aillello et fundavit ecclesiam (liberam)¹ ibi .i. Tamnach. [LA. 14 b.] Per Muadam venit. Viderunt illum hostem procul P. et Endeus quasi milia passuum.

26. [LA. 15 aa.] Et perrexit ad campum Aine et possuit ecclesiam ibi. Et maledixit flumen quod dicitur Niger, quia postulavit et

¹ Cf. "ecclesiam liberam," LA. 11 d, 13 b, 21 b.

iascairi fair. Robendach im. do Dróbeiss.¹ [*O' C.* 22.] Dobert dano maldachtain for Inbiur Ainge.

[*O' C.* 86.] Luid iarsin itír Ess Ruaid 7 muir hi crích Conaill du ita indiu Rath Chungai; saidis eli and. Iss *ed* dochoid iarsin i tír Eoguin maicc Neill for Bernais tíri Aeda hi mag n-Itha do domnach mór Maigi Itha. [*O' C.* 90.] Is and conacab Domnach mór Maigi Tóchair. [*O' C.* 84.] Co bá thrí, *tra*, dochuaid P. tar Sinuinn secht mbliadna dóu ie praipect do Chonnachtaib. [*O' C.* 90.] Issed doluid o Domnach Mór Maigi Tochuir isin mBretaig. [*O' C.* 92.] Issed docuaid am maig Dola, *for*thaigestar secht ndomnaige and; dochoid iarsin in Ardd Dáilauig 7 isnal-Lei don Bandai airthir. [*O' C.* 97] I Cúil Rathin for ur na Bandæ anair,² is ua damsá 7 duitsiu bias and .i. epscop Coirpri. 95. *Et fundavit* il-cella i nDáil Araidi.

[*Lismore Life*, 4.] Isinn inbaidh sin itconnaic Miliuc fis .i. Cothraige do thuidecht cuca 7 lasair theined as a gion, 7 roloisce a meic 7 a ingena comdar luaithred.

nihil illi dabant Sancto; Drobaiscum autem benedixit. Et male-dixit flumini Oingi.

[*Ibidem*] Etiam intravit in Campum Sereth inter es Ruaid et mare, et fundavit ecclesiam ir-Raith Argi et castrametatus est in campo Sereth. Et perrexit for Bernas filiorum Conill in Campo Itho et fundavit ibi Ecclesiam Magnam. Et exiit ad Campum Tochuir et fecit ecclesiam ibi. Pervenit P. per Sinonam tribus vicibus et septem annos complevit in occidentali plaga. Et de Campo Tochuir venit in Dulo Ocheni et fecit septem ecclesias ibi et exiit in Ardd Eolorgg, et Lee Bendrigi, et perrexit trans flumen Bandæ. Cellola Cuile Raithin in Eilniu in quo fuit episcopus. Et fecit alias cellas multas in Eilniu.

[*LA.* 15 ba.] Sed alia nocte vidit Miliucc scintillas de ore Succeti ignitas, et inflammatum est corpus filii sui et filiarum, et consumpti sunt in cinerem.

¹ The *Tripartite* has here: "Is sainred do Dróbeiss *tonnem* cáin and tria ben-dachtain Patraic"; and the *B. of Armagh* has "Drobaiscum, in quo *tenentes*, magni pisces, sive piscium genus

effectum est." In *Eg.* 10 ab: "Ae Drobeiseach cainem do thonemaib Eirend." Hence, *tenentes* = *tonnem or tonem*.

² in air, *Ms.*

[*Gloss. of Fiac's Hymn.*] Maraid slicht a choss beos forsin cloich ; *LB. 25b.* Is fairithe in long co ndecha-su innte. [*O' C. 97.*] Issed, tra, doluid P. for fertais Tuama co hU Turtri do Slíab Calland 7 nombathess. [*O' C. 107.*] Issed dochuaid hi crích Mugdornn 7 dorat grád n-epscuip fair .i. for Victor 7 forácaib i nDomnach Maigen. [*O' C. 108.*] Luid iarsin do Biliu Thortan, *et fecit.* . . . Aird Brecaín. Oc tasenam do Patraic hi crích Laigen ffu aidchi ic Druim Urchaili.

[*O' C. 110.*] Luid im Mag Liphi; rofothaig cella 7 congbala hisuidiu, 7 foracaib Uasaili i cill Uasaili, 7 Iserninum 7 mac Tail hi cella Culind. [*O' C. 114.*] Roorddnestar Fiacc Find hi Slebti; luid iar suidiu for Balach Gabra(i)n hi tír n-Ossairgi 7 forothaig cella 7 congbala and dú hitá Martartech im Maig Roigne; 7 robathiss maccu Natfruich 7 firu Muman olchenai co maigin hitá lea Patraic indú.

27. [*O' C. 66.*] “In fail naill adcota dam?” ol P. “Fail,” ol int aingel, “muir mór do thuidecht tar hÉrinn secht mbliadna ria mbráth.” “In faill naill condesta,” ol int angel, “Fíl,” ol P. “Saxain ná rothrebut hErinn aro áis nách ar éicin céin mbeosa for nim, Nach oén donair aithrigi in Eirinn ní ría (a) anim an Ifi(u)rn. [*O' C. 65.*] Ar roptar P. 7 Moissi cosmaili in ilib—1. Rosaccill Dia díblínaib asin

[*LA. 15 ba.*] Vestigium pedis illius usque nunc pene adest. . . . Ecce navis tua parata est, surge et ambula. Venit vero sanctus per Doim in regiones Tuirtri ad Collunt Patricii et baptizavit filios Tuirtri. Venit in Maudgornu, et ordinavit Victoricum episcopum, et ecclesiam ibi magnam fundavit. Finito autem circulo exiit et fecit. . . . Aird Breccáin. Et perrexit ad fines Laginiensium ad Druimm hUrchaille.

[*LA. 15 bb.*] Exiit ad Campum Lifi, et posuit ibi ecclesiam et ordinavit Auxilium et Eserninum et Mactaleum in cellola Cuilinn. Ordinavit Feccum Album i slebti; et erexit se per Belut Gabráin, et fundavit ecclesiam ir-Roigniu Martorthige; et baptizavit filios Nioth Fruich i tír Mumæ super petram Coithrigi hi Caissiul.

27. [*LA. 15 b.*] Hæ sunt tres petitiones Patricii, rogans, Ne supervixerit aliquis Hibernensium septem annis ante iudicium quia debentur æquore. Ne barbaræ gentes dominantur nobis in sempiternum. Ut unusquisque nostrum poenitentiam agens non claudetur in Inferno. In quatuor rebus similis fuit Moysi Patricius—1. Angelum de rubo

tenid. 2. Bía cen dig cen biad o die sathairn Initi co dia sathairn Cásc fo chosmailius Móissi. 3. Secht fichit bliadan an æs díblínaib. 4. Is inderb an adnacól díblínaib.

[*O' C. 152.*] Báí im. triall cumling móir 7 catha etir chóiced n-Érenn .i. Ultu 7 Uu Néill 7 Airgialla ic cosnam chuirp Patraic; Airgiallu 7 Ui Neill ic triall a tabartha do Ardmacha, Ulaid oca astud occu. Co ndeochatar co alailiu husce ann co tuarcab ind ob friu tria nert Dé. O dochóid in lía asind obaind dochuatar na sluaig fo chombaig do breith chuirp Patraic. Issed tarfas do chach díib breith in chuirp leis dochum a thíri. Co rusetarscar Dia fon indas sin tria rath Patraic. Fri re da aidchi deacc nocho raibi adaig hi Maig Inis aacht soillsi aingleada.

28. Isin nomad bliadain flatha Teothanes¹ rofaid comarba Petuir inní Patraic do praicept do Góidelaib.² [*O' C. 19.*] Is é im. aircindech róbæ hi Roim, Celestinus in dara fer XL ó Petur. Rofuid side indi Paladius huasaldechón; dafarraid galar hi tírib Cruithnech co nderbalt

audivit. 2. Quadraginta diebus et quadraginta noctibus jejunavit. 3. Aetas sua tota centum viginti. 4. Ubi sunt ossa ejus nemo novit.

[*LA. 8 ba, 15 bb.*] De reliquiis S. Patricii dira contentio ad bellum usque perveniens inter nepotes Neill et Orientales ex una parte, et Ultu (qui) corpus Patricii contenderunt. Inter aliquando propinquales et propinquos irarum intrat certamen secundum fretum quoddam quod collum Bovis vocatur. Misericordia Dei surrexit freti feritas et pugnare prohibuit. Freti tumore sepulto (refuso, repulso?) hostes, *i. e.* Orientales et nepotes Neill contra Ultu, sed felici seducti sunt fallacia et sanctum corpus rapere æstimabant. Merito Patricii misericordia Dei plebem pugnare prohibuit. Duodecim diebus noctem inter se non viderunt sed diem semper.

28. [*LA. 16 a.*] XIII anno Teothosii imperatores a Celestino episcopo papa Romæ Patricius episcopus ad doctrinam Scottorum mittitur. Qui Celestinus XLV. episcopus fuit a Petro apostolo in urbe Romæ. Palladius episcopus primo mittitur, qui martirium passus est apud

¹ *LB. 220.*

² *Lismore Life, 8.*

de. ^{1a}Dochum n-Erend dodfetis aingil Dé, 7 rofaid comarba Petuir inni Patraic; Patraic pridchais do Scottaib, pridchad 7 batsed.^a

[O' C. 37.] O thanic P. con a chobluch dochum n-Erenn foracaib Lomman an inbiur Bóinne i(c) coimét a lungu fri XL aidchi. Foror-conggart P. fair a ethar do imrum inaigid na Bóindi congabud baili itá indiu Ath Truim, dún Feidlimthe meice Loigairi. Co ndeachaid isin maittin Fortchernd mac Feidlimthi co fuair Lommán 7 a soscela ar a bélaib. Ingnad lais in forcetal rochualai, rocreit 7 robatsed ó Lommán. Ocus roboi icoitsecht frisin forcetul co tolaid a máthair for a iarair; dorigni failti frisna cleirchiu ar ba di Bretnaib di. Tánic Fedelmid² féin do accallaim Lommáin, 7 rocreit 7 roedbairt Ath Truimm do Patraic 7 do Lommán 7 do Fortcernn.

29. [O' C. 37.] Dochóid P. féin 7 rofothaig Ath Truim XXV annis ría fothugud Airdd Machæ. Do Bretnaib im. bunad Lommáin .i. filius Gollit; derfiur do Patraic a máthair. It é immorro bráthir Lomáin .i. episcop Muinis hi Forenidi la Cuireniu³ .i. hi tuaisciurt Midi

Scottos, Patricius ab anguelo Dei, Victor nomine, et a Celestino papa mittitur; cui Hibernia tota credidit, qui eam pene totam baptizavit.

[LA. 16 ab.] Quando Patricius cum sua sancta navigatione ad Hiberniam pervenit, Lommanum in Hostio Boindeo navim custodire reliquit quadraginta noctibus. Deinde secundum imperium sui magistri in sua navi contrario flumine usque ad Vadum Truimm, in hostio Aireis Feidilmedo filii Loiguirí pervenit. Mane autem facto Foirtchernn filius Fedeilmtheo invenit Lommanum evangelium recitantem; Admiratus doctrinam credidit et a Lommano baptizatus est. Et mansit cum illo donec mater ejus quærere eum pervenit; et læta facta est in conspectu ejus, quia Brittonissa erat. Salutavit autem Fedelmidiu Lommanum, statimque credidit et immolavit regionem suam illi et Patricio et Fortchernno.

29. [LA. 16 ba.] Pervenit P. ad illos in vado Ath Truimm et ædificavit ecclesiam cum illis vicesimo quinto anno antequam fundata esset ecclesia Alti Machæ. Progenies autem Lommani de Brittonibus, id est, filius Gollit; germana autem Patricii mater ejus. Germani autem Lommani hii sunt episcopi: Munis hi Forgnidiu la Cuireniu, Broccaid

^{1a-a} *Fiacc's Hymn.*

² Feidlimthi, *Ms.*

³ Cuiceniu, *Ms.*

forsin Eithne indess, Broccaid in Imliuch ech¹ la Ciarraigi Chondacht, Brocán i mBreachmaig la hú Dothrain, Mugenócc hi Cill Dumai Gluind i ndesciurt Breg. In derbehlann im. is dilis do P. o chomfuilidecht 7 ó iris 7 ó bathis 7 ó forcetal; 7 inna huili atcotaíset do thalmuin 7 do ecailsib roedbairset do Patraic *in sempiternum*. *Post aliquantum autem tempus* o rochomaicsegestar etsecht Lommáin roescomlaid Lommán 7 a dalta (.i. Fortchernn) do acallaim a bráthar .i. Brocada; 7 roaithne a eclais do P. 7 do Fortcern.

[O'C. 38.] *Acht* ro(f)rithbruith Fortchernn co roairaimed orba athar 7 is heside roerb do Dia 7 do Patraic. Acht adubairt Lomán, "Noíon airamife mo bennachtain-si mani airime abdaine mo ecailse." Aroirachair im. Fortchernn iar n-eitsecht Lomáin inn abdaine ó trib lathib co riacht co Áth Truim, 7 dorat iarsin a eclais Chathlaido perigrínó. *Hæ sunt oblationes* Fedelmedo filii Laogairi *sancto Patricio et Lomano et Fortchernno* .i. Áth Truim hi críchaib Laogairi Breg, Imgæ i críchaib Loigaire Midi.

30. [O'C. 83.] Luid P. iarsin hi crích Callraigi do Druim Dara,

in Imbliuch equorum apud Ciarrige Connact, Broccanus i mBreachmig apud nepotes Dorthim, Mugenoc hi Cill Dumi Gluinn i ndeisciurt Breg. *Hæc autem progenies Patricii propria est consanguinitate et fide et baptisinate et doctrina; et omnia quæ adepti sunt de terra (et) de ecclesiis Patricio in sempiternum obtullerunt. Post aliquantum autem tempus, adpropinquante Lommani exitu perrexit ipse cum alumpno suo Foirtchernn ad fratrem suum Broccidium salutandum, commendavitque ecclesiam suam Patricio et Foirtchernno.*

[L.A. 16 ba.] Sed recussavit Foirtchernn tenere hereditatem patris sui quam obtulit Deo atque Patricio, nisi Lommanus dixisset, "Non accipies benedictionem meam nisi acciperis principatum ecclesiæ meæ." Tenuit autem post obitum magistri sui tribus diebus usque dum pervenit ad Vadum Truimm, ac deinde statim Cathlaido perigrínó distribuit ecclesiam suam. *Hæ sunt oblationes* Fedelmedo filii Loigairi *sancto Patricio et Lommano et Foirtchernno*, id est, Vadum Truimm in finibus Loigairi Breg, Imgæ in finibus Loigairi Midi.

30. [L.A. 17 ab.] Veniens Patricius in finem Calrigi baptizavit

¹ ach, *Ms.*

bali itá i ndíu Druim Lías. Is and robaitsi mac Caerthinn, 7 roedbrad in port sin do P. *in sempiternum*. Rogab P. iarsin forsind edbairt i nDruim Daro, Druimm Líass i ndíu .i. di sostaib Patraic and 7 dina líassaib roaimniged. Forácaib P. Benén and a dalta in abbdaine fri ré fichet bliadan.

[O'C. 139.] Fecht n-aili roboi P. inn a chumsanud i ndeired aidechi oc Tiprait Cernai i tír Tiprat. Dolluid int angel adochum 7 do-n-íusaig. *Dixit ei P.*, "Hin fil ní hi cráidind do Dia no in fail a baraind frim?" ol P. "Nocon fail," ol int aingel, "ocus timarnad duit ó Dia 7 is he comus termuind do chathrach o Dia co Sliab Mis, co Bri n-Airigi, co Dromma Breg masu ed is maith lat. Ocus dorat Dia hÉirind huili duit-siu 7 nach sóer bias in hÉriu bid lat-su? "Deo gratias," ol P. *Respondit P.*, "Modebrod ém," ol P. "ticfat, maicc bethad im diaid-si, 7 is maith limsa honóir dóib ó Día dom' eisi-si isin tír.

31. [LA. 18 b.] D. g. Ailbe i Senchui. altare . . . (O'C. 53. Dodechatar co Duma Graid; is hi suidiu roortne Ailbi . . . i Senchoi, 7 roincosse P. dó altóir.)

[LA.] Machet, Cetchen, Rodán, Mathona. (O'C. 55. Ocus forácaib inti Maichet 7 Cetchen 7 Rodán úasalsacart 7 Mathona síur

filium Cairthin, et, postquam baptizavit obtulerunt quintam partem Cáicháin Patricio . . . atrópert flaith 7 aithech inso huile i tosuch iar tabuirt baithis duaib. Congab Patraic iar n-a idpuirt i nDruimm Daro .i. Druim Lias. Fácab Patraic a daltæ n-and, Benignus a ainm et fuit in se xvii annis.

[LA. 20 b.] Quondam itaque P. juxta fontem in orientali Alti-Mache urbis parte ante lucem expectavit et sopor eum prostravit. Venit angelus ad eum et excitavit eum de somno. Et dixit P., "Numquid inique gessi nuper in conspectu Altissimi?" Respondit "angelus," Non, sed constituitur terminus ad refugium urbi Alti Machæ a pinna montis Berbicis usque ad montem Mis, a monte Miss usque ad Bri Erigi, a Bri Erigi usque ad Dorsos Breg certe si volueris. Ac deinde donavit tibi Deus universas Scotorum gentes. Dixit P., "Gratias ago Deo meo." Item sanctus dixit, "Quosdam tamen electos prævideo orituros post me, tibi amicos. Post me idcirco debeo a Deo abundantiae donationem dimittere Hiberniæ religiosiss."

Binén.) [*LA. a.*] Buail. (*O' C.* 82. Fecht do Patraic . . . co torchair im Búail.) [*LA. b.*] Genus m. Eirc, Ep. Maine 7 Geintene in Echianiuch. (*O' C.* 83. Luid P. hi crích Maigi Luirg, co ruetha a eich la cenél mace n-Eirc . . . acht epscop Maine do muintir Patraic 7 Geintene in Echainuch.) [*LA.*] Domnach Mór Ailmaige, Domnach Mór Maige Ene, Dub, Drobés, Esrúaid. (*O' C.* 84. Domnach Sratha, conacaib Domnach Mór Maigi Ene; is ann sin mallachais do Duib, . . . robennach immorro do Drobéiss . . . Nách é mór gaibter in Ess-Rúaid ised atberat ind iascairi.) [*LA.*] Muirgus mace Maileduin maice Scandail. Rath Cungi eli Ardd Fothid. (*O' C.* 86. *Immolarit* Muirgus mace Mailduin maice Scandail ri amra do chenél Choirpri a raind do Cholumb Chille . . . Luid itir Ess Rúaid 7 muir dú itá Raith Chungai. Rosáith-som clí in Ard Fothaid.) [*LA.*] Domnach Mór Maige Itha. Mudubai mace Orcáin. (*O' C.* 87. Dochoid . . . hi mag n-Itha do Domnach Mór Maigi Itha, co faracaib Dudubæ mace Corcain and.)

[*LA.*] Achad Drumman . . . Coilboth mace Fergusso maice Eogin Breccán mace Aido maice Feradaig maice Eogin, Eogan i Fid Mor. (*O' C.* 89. Achad Drumman ainm in tíre hi fothaigestar. Gabais Cólboith mace Fergussa maice Eugain a láim ass, et dixit Patricius nadbiad decleithi la(a)chenél and . . . Rotbia limsa failti it (f)arrad ol Aed mace Fergusa.)

[*LA.*] Eogan i Fid Mór. (*O' C.* 87. I Fid Mór is ann conranic Eogan fri Patraic.)

[*LA.*] Doro Carn Sétni. xii filii Eirc. Fergus Mór. Mace Nise, Olcán. (*O' C.* 92. Doluid P. i nDáil Riáta. Is andsin dodechaid Doro ri do Charnn Sétnai . . . Olcán quem Patricius babizavit oculus roleg mace Nissi Condiri a sálmú ic Patraic. Foranic Patraic failti la da mace déace Eirce, 7 rorádi Fergus Mór mace Eirce fri Patraic.)

32. [*LA.*] Epscop Ném i telich ceniúil Oingosso, Muadan mart-rach 7 presbiter Erclach i Raith Muadain Da Cheinndán i nDomnuch Cainri i Cothrugú, Enán i nDruim findich . . . xii filii Coilboth Cellglass in Eilniu fri Domnach Mór anair. Láthrach Patraic. Daniel, Slanán. Sarán mace Coilboth Conlae mace *Coilboth* Domnach Comba(i)r la Cenél Fiachrach reges. (*O' C.* 94. Forácaib epscop Ném hi Telaig Cenéoil Oengusa; fundavit Ráith Mudáin, foracaib cruimthir n-Erclach inti; forácaib da Chenn(f)indán i nDomnuch Cáinri hi Cothrugú, Enán i nDruim (F)indich. Forránic dá mace

deace Cólbad ar a chiund dú itá Cell glass . . . oculus arbertaini congabad dú itá Lathrach Patraic; is annsin ata Daniel, is oculo ata tipra Patraic, Slan a ainm. Gabais iarum a laim Saran mace Caelbad ass . . . arroet immorro Conlæ mace Coilbad Patraic 7 adrobert dó Domnach Combair 7 forácaib no beitis rí 7 airig dia chenél co bráth.)

[*LA.*] Mace Decuil. c. bb. . . Imblech Sescinn. Mulu. a . . . t. s. la. f. a. Ath M. f. b. m. Enda m. m. Cair. m. Fergosso. (*Stokes' Tripartite*, p. 78. Fer muintire dó conaggaib mace Decuil la Colomb cille; Molúe ailithir di Bretnaib ind Imliuch Sescainn. Temair Singite la Fíru Asail. Folamastair Patraic congabail oc Ath Maigne ind Asal. Fristuidchid fris Fergus bráthair do Brenain mace Echach Muin Medoin. Fristuidchetar fris Fiacha 7 Endai. Mallacht . . . for clocha Uisnig . . . condaforslaic Nuadæ ab Aird Macha.)

[*LA.*] Cru. Munis, presbyter leo et d. s. presbyter Lugach i cuil air. p. Colo. C. Er. Mel. C. Cre., Lug(ai)d m. Eire i Fordruim, C. Cas. c. m. P. Sen-Chiaran S. Lonán m. Senich de g. Cócil. Rigell ma. Du-Luae Chroibige. (*Stokes' Tripartite*, 82, 74, 76. Epscop Munis . . . Seisiur macclerech léu 7 Darerce (soror) germana Patricii . . . Cruimthir Lugach i Cill Airthir, cruimthir Columb i Cluain Ernáin, 7 Meldan Cluano Crema, 7 Lugaid mace Eire i Fordruim 7 Cruimtir Cassan i nDomnach mór Maige Echnach. In seised Sen-Chiaran Saigre. Iss é Lonán mace Senaig, Rigell immorro a máthair. . . Do-Lúe Croibigi is hé fil i nDruim Inasclaind.)

Trían m. Féic m. Amal. fr. Tricheim. Setne, Leet. (*O' C.* 130. Mogaid-ne, ol stát, do Tríun mace Féic maice Amalgaid .i. bráthair do Trichem. Bennachais Patraic Sétna mace Trena 7 Iarlaidi mace Trena.

33. [*LA.*] Echú, Cairel, Domungart. (*OC.* 133. Asbert Patraic fri hEchaich . . . Do bráthair in Cairell bid rí féin . . . Rosbaithis Patraic 7 robennach in gein bóí in a broind .i. Domangort mace Echach.)

[*LA.* 19.] Oi Bair. Fiac, Oingus, Ailill Mór, Conall, Etarsce; Mace Ercae pater . . . Echuid Guinech mace Oingosso . . . Crimthann m. Censelaig. (*O' C.* 113. Batar intan sin fo ingreim la rí Laigen Cremthann m. Censelaig col-lotar for longais . . . Quinque fratres: Fiace, Oengus, Ailill Már, Conall, Etarscela; pater eorum Mace Ercae. In t-Oengus hi sin roort in rí iartain Cremthan mace Censelaig do digail a loingsi.)

[*LA.*] vii. Muchonoc 7 Muchatoc, Erdit Inse Fáil, Agustin Inseo Bicee, Tecán, Diarmid, Naíndid, Pol, Fedilmid. Domnach Féic. lx.

Cúl-Maige. Currus. Cnoc Drommo Gablæ. (*O' C.* 112, 144. Forácc-aib morseisser dia muntir leis .i. Mochatóc Insi, Augustin Insi Bice, Tecán 7 Diarmait 7 Naindid 7 Pol 7 Fedelmid. Congab iarsuidiu i nDomnach Feic 7 báí and con-torceratar tri fichit fer leiss dia muintir. Annsin dolluid int angel cuice et dixit fris: "Is fri abainn anfar ata du esergi hi Cuil Maige." . . . Conaccai dá ech carpait for a chiund for seur 7 roráidi Sechnall . . . Issi tucait in charpait do breith co Fiace, ar noteiged Dia Sathairnd Initi co mbith oc Cnuce Dromma Coblai).

[*LA.*] Bríg *filia* Fergni maice Cobthig de Uib Ercan Bile macc Cruaich (*O' C.* 110. Luid Brig ingen Fergnai maice Cobthaig de Uib Ercan con-éicid do Patraic an ancríde báí ar a chiunn, Isand tarb-laing Patraic isind tailig dia mbu ainm intan sin Bili Macc Cruaich).

[*LA.*] Cell Auxili Macc Táil. (*O' C.* 110. Forácaib Úsaili i Cill Úsaili 7 Iserninum 7 Macc Táil hi cellaib Culind).

[*LA.*] cumbir, g. t. Pat. d. s. (*O' C.* 95, 98. Arroet Conlæ macc Coilbad Patraic con humolloit 7 adrobart dó Domnach Combir. Secht ndomnaigi do Patraic la uu Tuirtri)¹.

[*LA.*] D. mór C. F. (*O' C.* 112. Congab iarsuidiu i nDomnach Féic. Is hi trichtaib 7 cethrachaib ata at inna cella dorat do Patraic . . . la Uu Censelaig im Domnach Mór Maige Criathar).

34. [*LA.*] Cruim. C. = Cruimthir Cathbad or Cruimthir Columb, or Cruimthir Collait of *O' C.* 94, 99, 156.

[*LA.*] Dom. m. Maige Sile. (*O' C.* 54. Robói míass chethorchari dib . . . i nDomnach Mór Maige Seolai . . . fota ó Ailfinn síar. Here the Armagh scribe wrote Sile, having seen Bid bendachtha do *síl* a few lines before this.)

[*LA.*] Sendom. la au er. (*O' C.* 59. Ro hedbrad Sendomnach Maigi Ai do Patraic in eternum. The "Hui Ercæ," the cenél macc n-Eirc or cenél maicc Ercæ, or genus Eirc dwelt in Mag n-Ai: cf. *O' C.* 54, 82, and my *Documenta de S. Patricio*, pp. 82, 110.)

[*LA.*] d. f. pp. may be duo Franci prespiteri, or Frainc Patraic dochuatar uadi. Bernicius et Hibernicius of *O' C.* 60, or it may refer to the *duæ filie principis* "di ingen Loegairi," whose story precedes the previous extract.

¹ Here g. t. = genus Tuirtri = Uu = secht ndomnaigi. The *LA.* Tripartite Tuirtri, and d. s. = dominicæ septem differed in sequence from *Eg.* and *Rawl.*

[*LA.*] C. co. vii. d. m. Maige Réto. (I read, *cum comitibus septem*: cf. *O'C.* 112, 114. Foraccaib morseisser dia muintir leis . . . Domnach Mór Maigi Reta, báí Patraic and fo domnach.)

[*LA.*] Mogin Fedelm. Dubán Dubaed. (*O'C.* 109, 143. Luid iarsuidiu do Náss . . . dú robaithes dí ingin Ailella, Mogain 7 Fedelm. Da bráthair di Ultaib Dubán 7 Dubæd gatait da gerran Patraic.)

[*LA.*] Ingena ríog Long. Britonisa. reliquiæ. ymnus. Berach Bríg. doas. (*O'C.* 138, 143, 146, 147, 148. Fecht nand dodechatar nóí n-ingena ríog Langbardd 7 ingen ríog Bretan dian ailithri dochum Patraic . . . Is ed tucad and cóic martir ar tri fichtib ar trib cétaib im reileib Póil 7 Petair 7 Laurint 7 Stefain et *aliorum plurimorum*, 7 anart and co fuil Crist 7 co folt Maire Ingine . . . Luid Sechnall con a immon do Patraice . . . Dobretha trí fáscrí grotha dó 7 imm ó lánamain irisig .i. Berach 7 Bríg. Doas ind imuin, (ol Sechnall . . .)

35. [*LA.*] Oingus . . . fer nadgair . . . nambas afongair. Muru áth eirnn . . . Lonan m. m. eirce . . . cae. (*O'C.* 116, 120. Am-bói P. oc baitsed Oengussa luid ermted na bachlai tréna thraigid Oengussa. Asbert Patraic cid rombá *naderbartais* frim? Ni rega do chomarba *oeded ngonai*. Issed dochóid Patraic i *Muscraigi mBregoin*. Lá nand bóí oc innlat a lám ind áth. Luid iarsuidiu cu Ua Fidgenti condernai Lonán mace maice Eirgg fleid do Patraic im-mullach Cae fri Carn Feradaig andess.)

[*LA.*] Cuillenn Ailill m. Cathbad m. Lugthig. (*O'C.* 117. Luid iarsin combái ind Ochtur Cuillenn. Rossís fris Ailill mace Cathbad maic Lugdach.)

[*LA.*] Felaimbir i crích Coirpri m. Briuin. dau m. Briuin, tuad clare Coirp. Broccan. Coiman cell raith. ard ted. muin, lombehu. grian. (*O'C.* 119. Folamastar fedlegud hi toeb Clare oc Raith Coirpri 7 Broccan . . . 7 foráccaib fer dia muintir and .i. Cóeman Cell Ráth. Adrochabair dano congbáil i nGrein la Aradau. Bai Patraic la Aradu Cliach oc Tediul . . . Muin 7 Lomchu i Cill Tidil la Patraic.)

[*LA.*] n. m. m. banchuire. dens, cuir. lc. b. oirbri. (*O'C.* 120, 116. *Ille dixit*, "Nipa nfe *Nena*¹ acht ataat i ndóiri la *Muscraigi Mitini*. Oc tuidecht ass, dolluid *banchuiri* inna Gréine do gubu

¹ I italicize the words of *O'C.* that refer to the words of *LA.*; the word "oirbri" was either misread for *roce-*

labrai or stands for Oirbrige, the people and region of Orrery.

tuidechta Patraic uadib. La nann báí oc innlat a lám ind áth, co torchair *fiacal* as a chinn . . . 7 Cell Fíacla a ainm inna cilli hi fargaib Patraic ind fiacail 7 *iiii* dia muintir .i. *Cuircthe 7 Loscán, Cailech 7 Beodán. rocelebrai dóib.*)

36. [*LA.*] Fuirg muindech mechar f. forat m. conli. Musc. cel. imch. dub. gart. lam. trian, carthach nial. nain. m. nise conán sepi. debita. alump. *xiiii* duntarich. trian. foto m. fo. *xviii*. (*O' C.* 125. Invenuntur tres fratres illius regionis potentes, Fuirec 7 Munnech 7 Mechar meic Forat maicc Conlai . . . Duodecim vero Munnich filios sustenuit ad se venire, hoc est, Muscán, Cellachán, Imchath, Dubthach, Gairtne, Lamnid, Trian, Carthach, Niall, Naindid, Macc Nissi, Coninn . . . Coninn excusavit causam *sepi* exponendæ . . . Cellachán dixit quod causa munerum *debendorum* tarde pervenit . . . Carthach dixit quod credidisset si tantum expectaret *alumnus* suum .i. a aiti. Condarochaill *Dungalach* do sil Failbi Flaind. Dungalach macc Fælgusa Ua Nadfroich fir. Is andsin robennach fleith in méich i Craibecaib ie epscop *Trian*. Is andsin doroithusaig Patraic *Fot macc Deraig* do feraib Muman *xxvii*.)

37. [*TL.* 8.] Hin Nemthur imorro rogenair 7 in lee forsa rogenair intí Patraic cech aen dogní luga n-eithig foithi, dofuisim huisce amal bid oc cained in gúforgaill; mád fir imorro a luga, tairisid in a haigned chóir. Issed rucad cusin mac ndall claireinech dia baitsiud. Gornias ainm in tsacairt, 7 nocho raibi usce ocai asa ndénad an baitsidh, co tarat airrde na cruiche di láim inna náiden tarsin talmain, co rommid topar uisci ass. *Lavit faciem* 7 roeroslaicti a roise dó 7 roerlég in mbathais intí na rofoglaind litri riam.

Doróne Dia firt trédai a(r) Patraic isin maigin sin .i. in topur

37. [*VF.* 2, 3.] Natus est igitur in Nemthor . . . super lapidem qui adhuc honorifice habetur, omnes enim pejerantes juxta se vident illum aquam effundere, quasi flentem falsum testimonium; aliàs vero in natura sua stat. Ille autem baptizari portatus est ad alium sanctum a nativitate cæcum tabulata facie, cui aqua defuit. Fertur autem quod Gornias fuerit nomen sacerdotis, qui de manu infantis signum crucis in terra posuit, et inde erupit fons, et lavit faciem, et aperti sunt oculi ejus, et relegit baptismum qui nunquam literas didicit.

Tres virtutes fecit simul (fons de terra erupit, et cæcus a nativitate

uisci asin talmain, 7 a roisc don mac dall, 7 airlegend dó uird na baisti cen aithgne a litri cósin; 7 robaitsid intí Patraic iarsin. Rofothaid imorro eclais forsin topar sin in robaitsed P., 7 is and atá in topar ocon altóir, 7 techtaid fuath na cruiche amal adfiadat ind eolaig.

[*TL.* 10.] *Nutritus est . . . filium.* Mór di fertaib 7 di mirbailib dorone Dia tré Patraic in a gillacht, acht aisnefimit uáiti do ilib dib. Feeht and báí Patraic i toig a muime, doralá ind aimsir geimrid col-linad tola 7 lia usci less a muime, co rabutar lestra 7 fointreb in tige for snám, 7 co mbaided in tenid. Patraic imorro rochí for a muime, amal is bés do [*O'C.* 5] naodenaib, ic tothlugud bíth. Is annsin rorade a muime frís, “Ni se snim fil fornnd; bóí ní ba toisgiu dún anas biad do dénum duit, lasse ní beu cid in tene.” Patraic, im., an dochluined inna briathra-sa, dorothlaig alaili locc na ranic ind t-uisci isin tig, 7 rothuim láim isin n-uisci, 7 dorep(r)ensat¹ cóic banna a méraib Patraic; 7 dorónai cóic oibli dib

*lumen oculorum recepit, qui nunquam literas viderat sacra baptismatis verba relegit,*² et postea baptizatus est. Aedificata est autem ecclesia super fontem in quo baptizatus est; ipse autem fons est iuxta altare et habet³ figuram crucis ut periti aiunt.

Nutritus est . . . filium. Multa signa, multaque mirabilia in illius pueritia fecit per illum Deus, sed de multis pauca perstringemus. Quodam tempore cum puer in domo materteræ suæ quæ eum nutrierat moraretur, contigit ut hiemali tempore aquatica inundatio et lues castellum nutricis illius subintraret ita ut domus vasa et suppellex innatare videretur, et ignem demergeret. Ille autem flevit a nutrice sua, ut solet illa ætas, postulans alimentum. At illa respondit, “Non hæc, inquit, nostram sollicitant mentem; debemus curare prius de nostris quam tibi alimenta parare, cum nullus vivus ignis appareat.” Ille vero hæc audiens, locum quemdam petivit quem aqua in domo non attigerat,⁴ et manu in aquam intincta, et ex digitis quinque guttulæ profluentes quinque scintillæ apparuerunt, et

¹ do repensat, *O'C.*

³ et habet, *Vita* 4ta; habens, *VV.*

² The words in parenthesis are from 2, 3.

Vita 4ta.

⁴ invaserat, *V.* 4.

focétóir, (7) rolass in tene, 7 nírardraig in t-uisci. Romórad ainm nDé 7 Pátraic de sein.

38. [*O' C.* 5.] Fecht aile do Patraic ic cluithiu itir a comaistiu, .i. a comaltud, inn aimsir gemrid 7 fuachtu in t(s)ainriud, co torinol¹ lán a utlaig do bissib ega co tuce leis dia thaig co a muime. Is annsin roráid a muime fríssom, “Robod ferr dun broсна crínaig do tabairt di ar ngorud fris andas a tucais.” Atrubairt-som fria muime, “Creitsiu uair is sochmactu do Día co rolassat ced na bíssi amal crínac.” Ocus is deniurad a m(b)dar suidigthi na bissi eg forsin teinith, 7 a ndorat a anáil fáe, rolassaiset focetoir amal crínach. Romórad ainm nDé 7 Patraic tresan fert sin.

Fecht do Patraic 7 dia fiair .i. Lupait, ic ingaire caorach, co tancatar ind uain co hopunn doc(h)um a mathar, amal is bes doib, do ol lomma. Oteondaire P. 7 a fiur inní sin roreithset co dian dia terpuđ. [*O' C.* 6.] Dorochair ind ingen² 7 roben a cenn fri cloich corbo com-focus bas dí. An doadchuired im. Patraic, atonnaire a fiair como

ille ignis conflagravit, et amplius aqua non apparuit. In illo (signo) nomen Dei clarificabatur per illum.

38. [*VV.* 2, 3.] Alio die puer inter alios suæ ætatis æquales ludebat, sed hiems eadem similitudine et frigus abundabat, ille vero glaciei concretæ crustis sinum implens, ad domum in qua fuerat nutrix veniebat et in solum fudit. Cui illa dicebat, “Multum nobis utilius erat nutrimenta ignium copulare, frigore nos urgente, quam ista cumulare.” Ad quam ille dixit, “Crede quia³ possibile est Deo etiam de hoc fomites efficere flammeos”; ac dicto citius ipsa glacie in modum fomitum composita, illoque subditam materiam insufflante, et glacierum partes quasi lignorum aridorum congeries inflammabatur. In isto signo nomen Dei clarificabatur per illum.

Post hoc tempus credita erat illi et sorori suæ Lupitæ cura ovium, ex improvise contigit ut agnorum impetus, sicut sæpe solet, in matres prorumperet lacte volentes satiari. Quo viso ipse et soror ejus cursim properabant⁴ disjungere a matribus agnos. Soror ejus cecidit et ad lapidem caput fregit ita ut usque ad mortem propinquaret. Ille

¹ *O' C.* seems to have *tormol*.

² ind ingen, *O' C.*

³ quàm of *V.* 2 must be a mistake

of Colgan's in lengthening a contraction.

⁴ Cursum properabant, *V.* 4.

comfocus bas di in a ligu, 7 rotogáilsigestar co hadbul, 7 conuargaib fochetoir in siair, 7 dorat airde na cruichi tarsan crecht 7 roslanaig cen nach galar; aráidi nóardraigdis foillechta in gelcrecta and. Ocus tancatar iarsin imalle dia taig mar nae comairsed ole friu.

39. Fecht aili do Patraic oc na cáirib co ruc in cu allaid chairie uad. Rochairigestar a muime co mór ind. Dobert in cú in cairig slán arabarach cosin maigin cetna; 7 ba hingnad aisig asand inud sin .i. a dédaib in con allta imun mbiad ngnáthach. Ótchondaire didiu muime Patraic co forbred rath nDé ann hi fertaib 7 hi mirbailib, nócharad si he co mor, 7 nocon-occobrad sí co ndigsith nach leth cen hésom maraon frie.

Fecht ann luidi a muime do blegon na (m)bó, luid-som dono lea do ól digi leamnachta Dástaigther¹ tra .i. demon docoid inti immon mboin isin mbuaile, co romarb cóic bu aile. Intan boi ic cuingi(d) loma atbert a muime frisom tóduscud na mbó. Dodiussaisg-som dano na

autem revertens, vidit sororem suam morti contiguam, et contristatus est valde, et statim levans eam vulnus signaculo crucis signavit, et sanata est nullo dolore remanente, apparentibus tamen cicatricis vestigiis. Deinde reversi domum suam simul ingrediuntur tanquam si nihil mali paterentur.

39. Ex eodem grege cui puer pastor erat lupus ovem rapuit. Cujus rei causa nutrix sua ipsum increpabat. In crastinum eo ingrediente eadem pascua vidit lupum cum ove, et eam intactam² coram ipso exponit;³ ecce mira res facta est ut dentes lupi abstineant ab alimento consueto. Videns ergo nutrix tantam gratiam in signis faciendis in eo inardescere, impatienter⁴ eum amabat, et sine eo comite nusquam ire⁵ volebat.

Alio tempore, illo perambulante cum ea, premendi scilicet lactis causa, diabolus unam vaccarum ingreditur vesanam faciens, ut alias quinque vaccas occideret; (tunc puer potum lactis a nutrice flagitabat⁶), ad quem nutrix aiebat vaccas reviviscere facere. Vaccas

¹ So Stokes' MS.; O'C. could make out only da or deostar.

² incolumem, V. 4.

³ produxit, V. 4.

⁴ ardentem, V. 4.

⁵ so in V. 4; nunquam ambulare, 2 and 3.

⁶ V. 4, as in parenthesis; 2 and 3 have "modicam mensuram lactis sibi repleti."

bú cumdar slána 7 hícais in da, *sachtaigi*. Romórad dono ainm (n)Dé 7 Patraic tresan fert-sin.

40. [O'C. 7.] Boi dono dail mor la Bretnu, luid-som la muime 7 la oiti don dail. Dorala *co* nderbailt a oiti isin dail. Rosoët na huile di hein 7 rochiset a comnestai 7 rochain a chommam,¹ 7 is *ed* roraidi, "A gillai, ced ara reileis in fer roboi cot' imorchur do *eccaib*?" In gilla im. an noëtfnad roreith co a aitti 7 dorat a lama imm a bragait, 7 atrubairt *fri*, "Eirig 7 tiadam² di ar tig." Atrarach(t) focetoir la breitir Patraic. Dobertis³ meic in poirt in roalt P. mil dia maithrīb asna miltenaib. Is annsin atbert a muime *fri* Patraic, "Cia doberad caë mac aile mil dia muime ni tabraid-siu damsa. Rouc P. iarsin lestar lais (do)chum an uisce,⁴ 7 rolín 7 ro sén ind n-usce, co rosóad im-mil 7 roice cechgalar 7 cech n-aingces (.i. roboi do cretraib leo) *forsa* tarda.⁵ [O'C. 7.] Fecht nand dochoid réctairi rig Bretan do

reviviscere fecit, et vesanam revocat ad sua quæ mitis facta est. Magnificabatur nomen Deo in eo.

40. Alio die congregata magna multitudo in curia, maritus materæ ejus qui et ipse nutritvit eum (secum ad curiam perduxit). Accidit ut ille moreretur alumnus⁶ in curia. Omnes stupefacti (sunt) hoc casu, flevire cognati et conjux planxit, dicens, "Quare reliquisti, puer, portitorem tuum mori?" Ille autem hoc sentiens ad alumnus suum cucurrit, cui manus suas circa collum dedit, dicens, "Surge, eamus (ad domum nostram)."⁷ Qui confestim surrexit ad verbum pueri.

[V. 4, c. 12.] Contigit ut, sicut in illis regionibus solent, pueri mel de alveariis campestribus matribus suis asportarent. Tunc nutrix dixit ad eum, "ceteri matribus suis pueri mel deferunt, et tu nihil mihi defers." At puer quoddam vas arripiens ad fontem perrexit, quod aqua implens oravit,⁸ et convertit in mel; nutrix vero ad morborum sanitatem servavit.⁹

[V. 4, c. 13.] Quadam die, procuratore regis imperante, exiit

¹ or commain.

² read tiagam?

³ Doberdis, O'C.

⁴ or Cus an nisce, chanuisce, O'C.

⁵ tardag, O'C.

⁶ i. e. altor, nutritor. [V. 4.

⁷ The words in parenthesis are from

⁸ benedixit (V. 6, p. 66) = ro sén.

⁹ So, *cretra* = blessed things used for curing diseases.

fuaera for *Patraic*, 7 for a muime condnicsitís do glanad tellaig ind ríghthigi. Doéuaid P. 7 a muime. Is annsin tainic in t-aingel co P. 7 is *ed* roraid ris, “Dena irnaigti 7 ni ba hécen duit ind opar sin.” *Oravit Patricius*. Roglan iarsin in t-aingel a tellach. Is ann sin adrubairt P., “Ce noloiscter a fail do chonnad isin tellach-sa nocho mbia luaithne de iarnabarach.”

41. Fecht n-aile luid reátaire ríg Bretan do chuinchid chísa grotha 7 imme co muime *Patraic*. Ni bi bai léesi ní dorattad hisa chíis; is annsin dorone P. in *gruth* 7 inn im don tsnechta co rucad don rig. Uair rothaselbed iarom don rig rosoad ind aicned snechta dorithissi. Ro-maith iarum ind rig a chíis do *Patraic* dogrés.

Is hé im. tuirthed tuidechta *Patraic* hi tossug dochum n-Eirenn.

[*Trip. Life*, p. 16.] Oteonnaire imorro Miliuc gurbo mog hires-sech, rocéndaig on triur co fognad dó a oenur, 7 foruigénair-som *secht* mbliadna fo bés nan Ebraidi. Ocus is ed roherbad dó ingaire muce, 7 ba comroreú dontí ronortaig samlaid, uair ba córu a bith combad ægaire cairech. Is ed doralá dó iartain co rúndai.

42. [*O' C.* 18.] Isé im. airchindech róboi hi Róim Celestinus in

puer cum sua nutrice, ut domus regiæ fornacem purgarent. Venit angelus ad puerum dicens, “Ora, in hac re enim vobis laborare opus non erit.” Angelus enim fornacem mundavit. Tunc dixit Beatus pater, “Si omnia silvarum ligna in illa fornace comburantur, usque in finem sæculi pulvis ibi non apparebit.”

41. [*V.* 4, c. 14.] Quodam tempore, regis procurator census butyri et caseorum a nutrice pueri quæsit. Qua respondente nihil tale quid inveniri posse, puer de nive cumulum faciens in caseos et butyrum convertit quæ regi direxit. Rex autem quæ facta erant agnoscens, casei et butyrum ad propriam reversi sunt naturam. Ab omni censu pro puero nutricem ejus liberavit.

[*V.* 2, 3.] Causa hæc erat primi adventus ejus in Scotiam.

[*V.* 2, c. 12.] Videns autem Miliuc quod esset servus fidelis, emit eum ab aliis ut sibi soli serviret, illique in servitute Hebræo more septem annos exegit. Credita est vero ei cura suum, non minime autem erravit, qui hunc ita ordinavit quem oportuit esse pastorem ovium. Quod mystice postea contigit.

42. [*VV.* 2, 4.] Nam Celestinus, Papa Urbis Romæ, qui tenebat

dara fear xl o Petur. Rofuid side indi Palladius huasaldecon do praicept do Góidelaib. O doruacht Palladius co crích Lagen .i. co Inber Dea, fristarrassair dó Nathi mac Garrchon. Robaitsi Palladius huaiti i ndu sin, 7 rofothaig tri ecailsi, Cell Fine i farcaib a libru 7 in chomrair co taisib Poil 7 Petair, 7 in clar i scribad 7 Tech na Róman, 7 Domnach Airte, hi fail Silvester 7 Solonius. Ic intud do for culu dafarraid galar hi tírib Cruithnech co nderbailt de.

Isin láu cétna rooirdned Auxilius 7 Eisirnius 7 alaili do muintir Patraic.

[LB. 26 a; O'C. 19.] Issed doruacht P. co hInber nDea hi crích Laigen. Ni fuair failte intib 7 mallachais an inber sin conid etoirthech o sin ille he.

[O'C. 20.] Sinell im. mac Findchada isé toisech rochreit Deo in hEirinn tria praicept Patraic; is aire sin dorat P. bennachtain fair 7 for a síl.

sedem Apostolicam, quadragesimus quintus ab Apostolo Petro archidiaconum Palladium in Hiberniam ad prædicandum transmisit. Palladius in Lageniensium fines pervenit, ubi Nathi filius Garrchon sibi contrarius erat. Aliis baptizatis tres ecclesias in eodem pago construxit, unam quæ dicitur Cell fine¹ in qua libros suos reliquit, et capsam cum reliquiis² Petri et Pauli et tabulas in quibus scribere solebat; alteram Tech na Roman,³ tertiam Domnach Ardec⁴ in qua sunt sancti viri Sylvester et Salonus et ibi honorantur. Revertens Pictorum finibus defunctus est.

Auxilius et Serenus et ceteri inferioris gradus ordinati sunt eodem die.

[V. 3, 28.] Tenuit P. quemdam portum qui dicitur Inber Dee in finibus Lagenorum. Donum de piscibus postulavit sed illi non dederunt (et sententiam maledictionis protulit),⁵ et fluvius ille pisces non habebit in eternum.

[V. 2.] Sinell vero filius Findchatho primus ex gente Scotorum per prædicationem Patricii Deo credidit; propter quod et sibi et semini ejus benedixit.

¹ Ecclesia Fine, V. 4.

² So V. 4; campsam reliquiarum, V. 2.

³ Domus Romanorum, V. 4.

⁴ Dominica Arda, V. 4.

⁵ So V. 6, c. 29.

43. [*O' C.* 23.] *Comid andsein fosfuair muccaid Díchon baile itá Saball Pátraic indíu. Dóig leis roptar látroin nó meirrliig co ndechaid co n-ecid dia tigernai; co tanic Díchu co ngreis a choin (rógéir)¹ fó na cléirchiu. Is annsein rogab P. in fers faithechda, Ne tradas . . .*

[*O' C.* 25; *LB.* 26 b.] Dochoid P. co Saball fodess co ropritchad do Rús mac Trichim, is é síde robói i nDerlus fri Dúnlethglaise andess. Ata cathair becc and indíu 7 Brectain a hainm-sium dú ita E(p)scop Lóairnn, *qui ausus est . . . suam.* A mbái dino P. hiarn a sét conaccai maethóclaig oc ingaire muce, Mochae a ainm, 7 ropritchai P. dó 7 rombaitsi 7 romberr 7 dorat soiscela 7 menistir dó. *Ocus* doratt dó dano fecht aile bachaill tucad dóib o Dia .i. a cend in ucht Patraic 7 a coss² in ucht Mochae. *Ocus* is í sin in “ind detech Mochae Nóendroma.”³ *Ocus* doraigert Mochae mu(i)cc cecha bliadna do P. 7 ised ón atberar fós.

43. [*VV.* 2, 3.] Et invenit eos subulcus viri cui nomen erat Dichu ubi nunc est Horreum Patrici. Putans eos esse fures aut latrones exiens indicavit domino suo; (venit Dichu) et dimisit canem ferocissimum ut illum devoraret.

[*V.* 2, 31.] Perrexit Patricius ad australem plagam prædicare Rus filio Trichem qui fuit in oppido suo, nomine Derluss in australem plagam. Hodie civitatula est quæ dicitur Mreathan,⁴ ubi est episcopus Loarne, qui ausus est . . . suam. In illa igitur via invenit P. adolescentem sues pascentem, nomine Mochoe, et prædicavit ei et baptizavit eum ac totondit, et dedit ei evangelium et ministeir. Alia quoque vice dedit ei baculum, qui missus est inter eos a Deo, caput in sinu Patricii et cauda in sinu Mochoe. Is i sin “indittech Mochoe Noendroma.”³ Et promisit Mochoe suem per singulos annos Patricio et redditur adhuc.

¹ rógéir, *LB.* 26.

² i.e. cuspis, *V.* 6, c. 37.

³ Isí sin tra ind eittech, *LB.* That is the flyer or winged thing—“Baculusque volans ab Hibernicis nominatur,” *V.* 6,

c. 37. For *etech*, *ittech*, read *ettech* from *ette* gl. *pinna*, *Z.* 765. *Ettech* occurs in *LU.* 122 a: “cochline ettech,” *Stokes*. Ind ettech = cuspis volans (?).

⁴ Inreathan in *V.* 2.

44. [LB. 25 b.] Ticeed Victor aingel dia acallaim 7 dia forcetul ; cét slechtain cech láithi 7 cét cech n-oidche dognid.

[O'C. 51.] Dochoid P. iarsin do Maig Slégha, baile ir-rabi ardidal na hEirend .i. Cenn Cruaich cumtachta o ór 7 ó argatt 7 da idal deace aile cumtachta ó umai imme. O róchomaicsig dond idal conuargaib a láim do chur bachla Íssu fair; 7 nóco rala, acht dorairbert síar don inntiuth for a leith ndeiss, ar is i ndess roboi a agad; *ocus* maraid slicht inna bachla in a leith clíu béus, aráide nocho roscaig an bachall a láim Pátraic; 7 rolluice in talam na dá arracht deace aili conicci a cinnu 7 atáitt fon indus sin ic comardugud ind (f)erta; 7 romallach don demon 7 ro indarb in iffrinn.

[O'C. 70.] O espartain aidche ndomnaig co anteirt dfa luain ní theiged P. assin maigin im mbíth. Olailiu domnuch do P. im maig in húair (f)escuir co rosnig flechud mór isin talmáin sin 7 nír sníg isin luic i rabi P., *sicut in concha et vellere Gedeoni accederat.*

44. [V. 3, c. 14; V. 2.] Venit angelus nomine Victor qui eum visitabat, et colloquio ejus P. fruebatur; centies in die et centies in nocte orabat.

[VV. 3, 4.] Divertit autem P. ad Campum Slecht ubi erat idolum ex auro et argento fabricatum, et duodecim dii ærei fabricati hinc et inde erga idolum, cujus nomen vocabatur Cenuerbe. Veniens P. ad campum in quo idolum erat, elevata manu baculo Jesu idolum jugulare minabatur; dæmon vero timens Patricium lapidem in latum dextrum vertit, et in latere sinistro vestigium baculi adhuc manet, et tamen de manu sancti baculus non recessit;¹ cætera autem duodecim simulacra terra absorbit usque ad capita, quæ tantum videntur in miraculi memoriam; Dæmon vero venit foras, quem P. jussit abire in infernum.

[VV. 3. 4.] Consuetudo erat illi² ut a vespere dominicæ noctis usque ad mane secundæ feriæ non ambularet e loco ubi manebat. Quodam dominico die erat in campo ubi vespertina hora pervenit, et gravis pluvia in illam terram defluebat; in loco in quo P. erat pluvia non descendit, sicut olim in concha Gedeonis accidit.

¹ de manu sancti non recessit, V. 4, c. 53.

² i.e. ba béss dó, O'C. 71.

45. [O'C. 72.] Fecht ann do aru(ith) Patraic testatar a eich airi. Ní chóimnacuir a fogbail la doiréi na aidchi.² Tuarcaib P. a láim súas. Roin(s)orchaignset a chúice mer in mag n-uile, amal bitis chóic sútralla 7 fofritha na eic fochétóir.

[O'C. 75.] Asbert Réon, dú in-aicciged Patraic nasluicfed in talum. Atfes do P. aní sin. "Is meisi ém," ol P., "cita-n-accigi." *Ut vidit P. illum* sloicsi in talam síis. "Creitfe," ol sé, "ma num-anacar." Focceirt in talam súas; co mbui osnaib gaithib; *credidit et baptizatus est.* Focoisled dano súas Roéchred 7 dollécéd anúas com-memaíd a chenn frisinn ailich. Fecht and dolluid dall arcend Patraic; tairpech dondechuid la accobur na ícci; fáithbid fer do muintir P. immbi . . Pa slán iarum in dall 7 pa dall in slán.

46. [O'C. 88.] "Cid-si delb doguisi," ol P. "Delb inna óclaigi fil fo teigsíu."¹ Dosnailgi P. fo óen bratt. Rigid Eogan a láim suas lia gaisced, "Is cuimmse limm inso," ol sé; asaid *protinus illa longitudine.*

45. [V. 4. 3.] Tunc auriga sancti amisit equos suos. In tenebrosa nocte² eos invenire non poterat. P. manum elevavit, et quinque ejus digiti, quasi quinque lampades,³ proxima quæque illuminabant, et auriga equos invenit.

[V. 4. 66.] Dixit Reon, quia ubicumque videret Patricium terra eum absorberet. Hoc audiens P., ait, "Sed ego prius illum vi-debo." Videns P. magum, terra eum deglutire coepit. Magus dixit, "Parce mihi et credam." Terra eum sursum projecit, et credens baptizatus est. Rechrach autem sursum elevatus est atque deorsum dejectus, caput contra saxum illisum est. Quodam die venit ad Patricium quidam cæcus, qui cum festinanter ad Sanctum curreret, quidam clericus de Beati familia deridebat eum . . clericus lumen oculorum perdidit quod cæcus recepit.

46. [V. 4, c. 71.] P. dixit, "Cujus formam eligis?" "Illius juvenis de familia tua." P. præcepit ut sub uno vestimento dormirent. Eugenius extendit manum suam sursum contra hastam et dixit, "Talis altitudo sufficit mihi"; mira velocitate ad optatam altitudinem crevit.

¹ i.e. custodis codicum, V. 6, c. 84; de familia tua = dit muintir.

² propter tenebras noctis, V. 4.

³ luminaria, V. 4.

[*O' C.* 94.] Gaibais iarum a láim Sárán ass 7 atrubart Conlæ dó Domnach Combair; 7 rombendach P., 7 furácaib nobeitis rig 7 airig dia chenél co brath.

[*O' C.* 103.] Tri láa 7 teora aidechi do icon próciupt 7 nirpu sia leu oldaas oen uair.

[*O' C.* 106, *LB.* 27a.] Tallsat triar indala boce nobit ic tabairt uisei do P., 7 do dechatar dia lugu in éithiuch do Patraic, co romeiglestar in boce a brondaib in triir. "Modebroð," ol P. "fordindet in boce fesin du indæs."¹ "Ondíu co bráth," ol P., "lilit gabair far clainn 7 far cenel," *quod impletur*.

[*O' C.* 108.] Is an(n) tucsatar Uí Lilaig an neim do P. isna fascraib grotha. Rosén P. iarsin inna fascra co nder(g)eni clocha díib. Dochotar Uí Lilaig cóicait marcach inna ndiad. Tintai P. friu *et dixit*, "Sech ní tergaíd assin n-ath illeí 7 ní regaid innund; beithi isinn-uisce sin co bráth." Dodechoid ind uisciu tairsiu fochetóir.

[*V.* 6, c. 136.] Saranus manum ejus apprehendens illum de loco ejecit, Colladius autem locum qui dicitur Domnach Combair ei obtulit; P. igitur illum benedixit, prædicens quod reges de eo exirent et per multas generationes regnarent.

[*V.* 4, c. 72.] Per tres dies totidemque noctes verbum populi non plus unius horæ spatio opinati sunt.

[*V.* 3, c. 70; 4, c. 73.] Tres latrones hircum qui S. Patricio aquam vehebat furati sunt, et furtim devoraverunt, et venerunt perjurare volentes. De ventribus trium virorum fortiter clamavit. Tunc P. ait, "Ipsum animal vestram ostendit¹ impietatem." Dixit P., "Vestra progenies usque in æternum hircinum caput portabit," quod usque in præsentem diem impletur.

[*V.* 4, c. 74.] Quidam vero filii Belial venenum in caseis ei dederunt. P. vero signaculo crucis facto caseos in lapides convertit. Illi, qui numero quinquaginta fuerant, ascenderunt equos et post eum cucurrerunt. P. vero respiciens retro vidit vadum transeuntes, et dixit, "Neque appropinquare neque reverti poteritis; in flumine usque ad finem sæculi permanebitis." Illi extemplo submersi sunt.

¹ Ni dichlend in boce fén baile itá, *LB.*

47. [*O' C.* 115; *LB.* 28 a; *Lism. Life*, 13.] Luid iar suidiu for Bealach Gabran i crích Muman do Chaisiul na Rí, co tarla do¹ Oengus mac Natfraig .i. rí Muman, 7 nusbeir leis dia thig² conice Caissel; 7 creítis Oengus annsin 7 robaisdeth é. In tan tra robái P. oc bennachad cinn Aengusa, luid ermed³ na bachlai tréna thraigid Oengusso. Atbert P., “Ní telefíder fuil isin inud-sa ondfu co bráth,⁴ 7 ní gonfaither acht oen rí do neoch gebus t'inud.” Bennachais P. Oengus isin maigin itá Lec Patraic indfu, .i. Lece Cathraigi foran ordnigtea na rig ic Caissel.

48. [*O' C.* 120; *Lism. Life*, 14.] Luid P. hin Urmumain,⁵ co ndernai Lonán fleid do P., 7 dechon Mantan do Muintir P. im mulluch Cæ leis ic a fur.⁶ Tarraid eliar aesa dana⁷ inní Patraic do chuinchid bfid, (7) ní damdatar erchoimded. Is ann sin do dechai aaraile moethoclach, Nesan a ainm, 7 moltán for a muin do Patraic, conastuc P. dona caintib,⁸ co rodasluice in talam fochetoir.

47. [*V.* 3, c. 60.] Tunc venit per Belach Gabran ad regionem⁹ Mumunensium, et occurrit ei Oengus filius Natfraich, rex Mumunensium, et adduxit eum secum in habitaculum suum qui dicitur Caissel, et ibi credidit et baptizatus est. Cumque P. caput regis benedixisset, cuspis baculi affixa est pedi regis. P. dixit ad regem “Non effundetur in æternum sanguis omnium regum qui in hoc loco sederint super solium tuum, excepto uno rege.” Est autem in loco lapis Patricii qui hucusque hodie dicitur *Lec Coithurgi*, super quo ordinantur omnes reges *Caissill*.

48. [*V.* 3.] Deinde perrexit ad regiones Urmumen et fecit ibi cœnam magnam dechon Mantan. Præco¹⁰ non cessavit graviter ab eo quærens cibum. Tum sanctus vir erubuit¹¹; et vir quidam nomine Nesan, qui nunc dicitur Dechon Nesan, obtulit vervecem Patricio, et ille datus est præconi; præco ille cum omni sua familia mortui sunt.

¹ docuirither do, *LB.* [*Lism.*

² isin dun, *O' C.*; dia thig don dún,

³ teit erlund na bachla, *LB.*; luid fograin na bacla, *Lism.*

⁴ asbert nad mbíad acht oen guine and co bráth, *O' C.*

⁵ So *LB.*; cu Ua Fidenti, *O' C.*

⁶ 7 báí fer muintiri do P. oc denum inna fleidi lasin rig.

⁷ cléir æsa ceirdd, *O' C.*

⁸ druthaib, *O' C.*

⁹ reges, *V.* 3.

¹⁰ cum comitibus suis.

¹¹ Because, as the Irish texts show, he asked Lonán and Mantan to give food to the aesa dana, or cainti, or præcones, and was refused.

49. [*O' C.* 117.] Rossís¹ fris Ailill. Doluid a séitig, "Dootar mucca ar macc," ol sí. *Et dixit* Ailill, "Creitfesa dia tódíuscad mo macc dom." Roradi P. a chnama maiec do thinol, 7 fororchongart for céli nDe dia muintir, .i. Malach Britt, a thodiuscu(d). "Ní digen," ol sé, "ammus forsin Coimdid."² Fororéongairt P. iarsin for Epscop Ibair 7 for Elbi tothiuscad in meice,³ 7 rogaid-sem in Coimdid leo. Dorodiuscad in macc iar suidiu.⁴

[*O' C.* 129.] Romáidi Foilgi nomairfed Patraic dú i comraicfed fris, i ndigail Chinn Chruaig, ol is eiside robu dia do Foilgiu. Doéltatar tra a muintir ar Patraic aní romoidi Foilge. Láa ann asbert Odran a ara fri Patraic, "Ol atú-sa ciana oc araidecht duitsiu, a bobba Patraic, nomleic-siu isin primsuidi(u) indíu; bat tusu bas ara." Dorigni P. Iarsin dochóid Foilgi co tarat fuasma tria Odrán ir-richt Patraic. Atbath Foilgi statim 7 dochoid ind Iffrind.

49. [*V.* 4, c. 78.] Quidam vir Patricio resistebat. Superveniens uxor ejus ait, "Filius noster a grege porcorum devoratus est." Tunc ille dixit, "Credam si filius meus per te a morte suscitetur." P. jussit ossa ejus copulari, dixit autem uni de suis discipulis nomine Malacho, qui erat Britto genere, ut suscicaret eum. Ille autem renuit Deum tentare. P. dixit Episcopis Alveo et Yboro, "Pro defuncto debemus orare." Tunc cum Episcopis oravit Dominum, et puer a morte surrexit.

[*V.* 4, c. 77.] Minando sæpe dicebat Foilge quod ubicumque beatum virum inveniret occideret, ira instigatus quoniam P. idolum, quod ille pro deo colebat, destruxit. Quidam de familia Patricii Sancto non revelarunt quod Folge Patricium interficere minabatur. Quadam vero die dixit Beato viro suus auriga, "Per multas dies tuus auriga sum, hodie esto meus." Patricius officium aurigæ tenuit. Venit autem ille Folge et lancea Odranum transfixit, opinabatur enim quod Patricius in curru sederet. Et statim mortuus est Folge, et anima ejus portata est in infernum.

¹ rosis, *Rawl.*

² Non tentabo Dominum, *V.* 6, c. 83.

³ injunxit Episcopis Alveo et Hibaro quatenus puerum restituerent superis, *V.* 6, c. 83.

⁴ *O' C.* adds St. Patrick's words to Malach, "Ni ba árd do chongbail hi talmain, bid tech n-oen fir do tech," *i.e.* (*V.* 6, c. 83) "Domum exiguum habebis in terra, non erit nisi habitatio tantum unius hominis in ecclesia tua."

50. [*O' C.* 130.] Fecht luid P. for sligi Midlúachra¹ do thecht hi tír n-Ulad cu comarnic ann fri sáiru batar ic esorgain ommna ibair.² Conaccai P. dolluid a fuil tria na dernanda (.i. na mogad) icond esórcain. “Can duibsi,” ol P. “Mogaid-ni,” ol siat, “do Tríun macc Féic. Ataam i ndoirsi 7 i mór-immniud, con ná léicther dún cid aithigud arn iaronn fri líicc corup messu-de dún 7 corup ánsu-de co taet ar fuil trian ar láma.” Bendachais P. na iarnda comdar soimmbertu-de; 7 luid dochum ind ríg do Ráith Trena, 7 troiscis P. fair. Ní derna Trían ní airi. Sois P. arabárach on dún. Focheird a saili forsín n-ailig báí dou for-sín t-sét cor-roemid hi trí ind ail. Setig ind ríg luid i ndegaid Patraic, dogeni aithrighi, slechtais. Bendachais P. a broinn 7 in geni .i. Setna mac Trena, 7 adubairt P. rubu chomarba dou iartain. Trian fadeisin luid do c(h)englad 7 do búalad inna mogad doratsat contan dou. Nosrengat a eich in a charput 7 a ara, col-lotar isin loch; bid he sein a oscur dedenach.

51. [*O' C.* 138.] Carais ingen Dáre indní Benen; doralá galur fuirri

50. [*V.* 4, c. 80.] Quodam tempore P. Ulteriorum regionem adiens invenit quosdam viros, quorum cruentatas manus intendens causam tantæ crudelitatis interrogavit. Illi autem dixerunt, “Nos servi sumus Triani filii Fieci, qui nos non permittit nostra ferramenta acuere ut inde maiorem tribulationem habeamus.” Ferramenta Sanctus benedixit, et acutissima facta sunt; deinde ad castellum illius hominis perrexit, et tota illa nocte orans jejunavit. (Sed Trianus unde debuit emolliri durior reffectus est).³ Sequenti vero die cœpit ingredi viam per quam venerat. (P. sputaculum super lapidem coram illis forte jacentem projecit, qui in tres partes divisus crepuit).³ Uxor Triani, pœnitentiâ ducta, indulgentiam a Patricio et in Deum credens benedictionem ab eo suscepit quæ postea virum sanctissimum nomine Setna enixa est. Trianus autem præcepit currum præparari volens ire et damnare servos suos, quod eorum culpa P. ad eum devenit. Sedens in curru equi ejus veloci cursu contra aurigæ voluntatem in stagnum cucurrerunt, et ita de vita migravit.

51. [*V.* 4, c. 87.] Filia Dairi Benignum dilexit; et inde ægro-

¹ iter agens in Mudornia, *V.* 6, c. 132,
i.e. i Mugdornib.

² cædentes ligna, *V.* 6.

³ So *V.* 6.

co mbu marb de. Bert Benén cretra dí o Patraic *et surrexit confestim viva et postea spiritualiter dilexit eum.* *Ipsa est* Ercnat ingen Dáre fil i Tamlachtu Bó. Fecht and dodechatar noi n-ingena rig Langbardd 7 ingen rí(g) Bretan dian ailithri dochum P. Dodechus huádib dochum P. dus in regtais adochum.

[*O' C.* 157.] Inna ferta-sa dino adcuademar doronai in Choimdiu er Patraic cia beith nech res nídat morai.¹ Araide isat úathe do ilib; ar ní fail² foraitmet dóenai³ conísad a chuimnigud. Ocus ní fil scríbnid conísad a scríbend inna nderna do fertaib 7 do mírbuilib isnaib ferannaib irroacht.

[*O' C.* 158.] Iar fothugud didiu eclas n-imdai, iar cossecrad manistrech 7 iar mbaitsed fer n-Eirend, iar mór enmne 7 iar mórsoethar, iar coscrad ídal 7 arracht, iar comainsem rí g n-imdai na dentais a réir, 7 iar n-oirdned do deichnbair ar dib no tri fichtib ar trib cétaibh do epscopaib 7 iarn ordned do theora mili do sácartaib ocus áes cech uird archena isind eclais; iarn áine 7 ernaigthi, iar trocoiri 7 chainuaraige, iar cendsai 7 ailgine fri maccu bethad, iar seire Dé 7 coibnesam,

tavit ac defuncta est. Benignus aquam benedictam a Sancto suscipiens, quam aqua aspergens illico incolumis surrexit, et postea spiritualiter dilexit eum. Ipsa est Ercnata filia Dairi quæ est in Tamlachta Bo. Quodam tempore filiæ regis Longobardorum, numero novem et filia regis Britannix causa peregrinationis venerunt. Miserunt nuntios ad Patricium ut interrogarent si ad ejus præsentiam venirent.

[*O' C.* 153.] Hæc ergo quæ denuntiavimus opera, quæ divina gratia per Patricium ut essent concessit, quamvis audientibus magna videantur, pauca tamen sunt de multis; (nam non est) recordatio quæ ea continere potest. Quis enim scriptor constringere valet singula quæque signa et miracula quæ in singulis locis confecit?

[*O' C.* 153; *V.* 3, c. 94.] Post igitur fundatas ecclesias, post monasteria consecrata, post homines (Hiberniæ) baptizatos, post tantam patientiam et tantum laborem, post idula destructa, multis quoque regibus contemptis; post episcopos ordinatos et sacerdotes et presbyteros, diaconos et reliquos ecclesiasticos ordines constitutos; post preces⁴ et jejunium, post misericordiam et benignitatem, post

¹ riora, *O' C.*

² nisaib, *O' C.*

³ do oen tra, *O' C.*

⁴ *O' C.* has "præsentiam."

arroet Corp Crist ón epscop, o Thassach ocus rofáid iar sin a *spírut dochum* nime.

52. [LB. 24.] Patraic dino do Bretnaib Ailcluade a bunodus, Calpurn ainm a athar, Fótíd ainm a senathar diochan atacomnaic, Concess ainm a mathar, foruigénair som vii mbliadna fo bés na n-Ebraidi.

[LB. 25a.] *Fecht* ann atbath mac aroli mná nochungnad *fri* a mumi-sium oc blegon a bó. Atbert *tra* mummi *Patraic*, "Tucc latt do mac isin airge." Dobert a mummi *lemnacht* do Patraic 7 atbert fris, "Gair chucat th' fer cúmtha *conasebi* cumaid aræn fritt." Atbert Pátraic "Tair, a fir chumtha, conusebem cumaid." Ocus *atracht* in mac a bás.

[LB. 25 b.] Rochomfogsig *tra* aimser thuaslaicthe *Patraic* a dóire, ar nochlechtatis na *genti* særad a mogad isin *schtmad bliadain*. O náimráided im. Miliucc indas noastfad intii Patraic rochendaig *cumail* co rusnaise do Patraic hi. O rocuirtha hi tech fo leth aidche na bainsi, is andsin pritchais Patraic don chumail co ro thoéthitis inn uile n-aidche oc ernaigthe. Isin matain iarnabaruch *atconnaire* P. in

mansuetudinem et lenitatem, post tantam charitatem, post sacrificium assumptum ab Episcopo Tassocho migravit ad Dominum.

52. [Brux. p. 21.] Patricius Brito natione in Britannis natus Cualfarno diacono ortus filio Potiti presbyteri, matre etiam conceptus Concessa nomine, in servitute detentus est sexennium more hebraico.

[V. 4, c. 11.] Quadam die contigit ut cujusdam mulieris, quæ apud nutricem ejus mulgendo vaccas fuerat, filius moreretur. Nutrix Patricii dixit, "Porta corpus defuncti ad locum ubi vaccas mulgere solemus." Cum nutrix ejus modicum lactis sancto tradidit, dixit ei, "Voca ad te sodalem tuum." Puer dixit, "Veni, frater, ut simul de lacte bibamus." Ille autem qui defunctus erat surrexit incolumis.

[V. 2, c. 16; V. 4, c. 20.] Interea tempus libertatis ejus appropinquavit, solebant enim gentiles dimittere servos anno septimo transacto. Cogitans autem Miliuc quomodo eum retineret,¹ voluit ancillam illi adjungere.² In domo separatim nocte nuptiarum collocati sunt, tunc ille ancillæ prædicavit, ut in oratione totam noctem transigerent. Luce autem orta ipse in fronte ancillæ vestigia cicatricis

¹ obtineret, V. 2; retinere posset, V. 4.

² conjungere, V. 4.

gelechrecht hi ndreich na *cumaile* 7 roiarfaid di fochann in chrechtai. Atbert in chumal, "In tan ba-sa in Nemthur i mBretnaib dorochar, co rusben mo chend *fri* cloich *cu mba focus* bas dam. *Ótchonnaire* mo bráthair, .i. Succet, in crecht, dorat arde crochi *Crist* tairis co mba hógslan fochétoir." Is *ed* atbert P., "Messi fén do brathair, 7 is me rotícc." Gníset insin atlugud do Dia 7 tiagait isin dithreb. O robói P. isin dithrub itchuala guth ind aingil atbered fris, "Is fairithe in long co ndecha-su innte co hEtáil do fogluim na screpttra. Is maith dogní aine, rage co luath cot' athardai fodein."

53. [LB. 25.] Roergabad dino hi creich intii Patraic for a sét co raba accu *fri ré* da mís. Roatachsat a tuistidi hé corothairis accu a sin amach dogrés 7 ní frith uadh. [*Fiac's Hymn.*] Menic atchíthe hi fíisib dosniefed arithisi.

[LB. 25b.] Ticed im. Victor aingel dia acallaim 7 dia forcetul im chrabud do dénum.

[LB. 26b.] Is annsin ronochtustar Díchu a cloidem 7 teit do marbad Patraic, corfémid cor do chois nó do laim de. Ocus dorat in

intendit,¹ atque ei interroganti quæ causa hæc esset, illa respondens dixit, "Tempore quo eram in Brittania, in patria mea Nemthor, contigit mihi offendere caput lapidi, ut morti contigua jacerem. Hoc frater meus, cui Succet vocabulum erat, videns, caput meum signaculo crucis signavit, et statum vulnus sanatum est." At ille ait, "Ego sum frater tuus qui te sanam feci." Post hæc gratias Deo agentes desertum petunt. Cum illic demoraretur audit vocem (angeli) dicentem sibi, "Navis tua parata est ut peteres² Italiam ut per scripturam disciplinandus esses. [*Bruz. 22.*] Bene jejunas cito iturus ad patriam tuam."

53. [*Bruz. 23.*] Iterum capturam ab alienigenis Patricius pertulit et duobus mensibus erat cum illis. Parentes rogarunt illum ut de reliquo vitæ nunquam ab illis discederet; sed ille non consensit. Ostensæ sunt ei multæ visiones.

[V. 2, c. 14.] Angelus Victoricus solebat eum visitare et docere eum ordinem orationis.

[V. 3, 31.] Hoc videns Dichu surrexit cum gladio et proposuit sanctum interficere, et nec pedem nec manum movere potuit.

¹ prospexit, V. 4.

² peteret in V. 2.

feronn sin do P. Rochumtaig P. eclas isin inud sin dianid ainm Saball Patraic indiu.

[*L.B.* 27 a.] *P. dixit*, “A mo Choimdiu, is tú conice in uli, is at’ chumachtu attát, is tú ronfáid il-leth-sa ; malartar *nunc* int écaib-dech-sa fil oc écnach t’ anma-su.” Déniu rad la bréthir Patraic tuar-gaibset démnu isind æor in drúid, 7 roslécset uadib *fri* lár co roben a chend *fri* cloich co nderna men 7 luaith de a fiadnaise cháich, co rusgab crith 7 uamun dofulaecta na sluag batar and.

[*LB.* 27 b.] Rolá P. cuairt Lagen 7 rocreitset meic Dúnlaing tra don Chóimdid 7 do *Patraic*.

54. [*LB.* 28 a.] Dorat-*sum* inad ardeclaise dó P. bale hita in Ferta indiu. O tharnic in recles do chumtach 7 rofás a fér co mór, ruce gilla Dáre a ech maith isin recles dóchum ind feoir díguind. Rothoceraid sin cu mór do P., 7 tanic in gilla iarnabarach isin matain 7 fuair a ech marb isin recles. Dochuaid tra in gilla ass cu toirsech 7 roindis do Dáre a ech do marbad don chlerech. *Dixit* Dare in clerech fén do marbad ind. Atbail Dare fochetoir lasin mbréthir sin. *Dixit* setig Dáre, “Is é fochund in báis-sea in t-ancride dorigne frisin

Et obtulit ei agrum. P. in eo loco erexit ecclesiam quæ usque hodie dicitur Sabul Patric.

[*LA.* 4 ab.] P. dixit, “Domine, qui omnia potes et in tua potestate consistunt, quique me misisti huc; hic impius qui blasphemat nomen tuum elevetur nunc foras, et cito moriatur. His dictis elivatus est in æthera magus et iterum dimissus foras desuper, verso ad lapidem cerebro, comminutus et mortuus fuerat coram eis, et valde timuerunt gentiles.

[*V.* 3, c. 58.] Migravit P. ad fines Lageniensium et crediderunt ei filii Dunlinge.

54. [*V.* 3, c. 28.] Locum largitus est ei, in quo ecclesiam ædificaret, qui nunc Ferta nominatur, in quo sanctus ædificavit ecclesiam. Duxit eques Daire equum sui optimum in illum locum ut ibi pascere-tur. Multum hoc displicuit (Patricio), crastina vero die veniens eques invenit equum jam mortuum. Reversus tristis ait ad dominum suum, “Christianus ille occidit equum tuum.” Dixit Daire, “Occidite eum.” Dicto citius mors irruiat super Daire. Dixit uxor sua, “Offensio Christiani est causa mortis hujus. Eat quis cito, et

clerech. Tiagar co luath 7 tabar a riar dó." Docotar na techta co P. 7 atchotar dó inní forcoemnacair ind. Senais P. usce 7 dosbeir darsin ech 7 darsin fer 7 atregut díblinaib a bas.

55. [LB. 28 a.] *Dixit* Dáre fri díis dia muintir, "Berid mo chori umai don clerech." Atbert P. iar torachtu in chori dó, "*Graticum*." Iarfaigis Dare dia thimtherib, "Cid atbert in clerech?" "*Gratiam*," ol na timtherig. "Ercid," ol Dáre, "7 tabraid (in cori) uad for cúla." Iarfaigis Dáre dona timtherib cid atrubairt P. "In *Gratiam* cétna," ol siat. Is ní maith¹ aca *sum* in briathar sin, ol Dáre, in *gratiam* oc a thabairt do 7 *gratiam* oc a breith uad.

56. [LB. 28 b.] Tanic P. iarsin do Róim co tuce tassi Póil 7 Petair 7 Zepháin 7 Laurint, 7 anart co fuil Crist fair.

[LB. 29a.] Ba hí-seo riagol a chrabuid .i. nogebéd in uli sálmú con an imnaib 7 cantacib 7 abcolips, 7 .cc. ernaighthi aili ceeh

portentur ei beneficia nostra." Exierunt duo viri ad Patricium revelantes ei quod factum est. Benedixit Patricius aquam, et ait illis, "Aspergite equum et regem² de aqua ista." Et surrexit equus et rex sanatus est.

55. [V. 3, c. 81; V. 4, c. 85.] Misit Daire ministros suos ad sanctum, portantes cacabum æneum magnum. Cumque P. accepisset eum dixit, "*Grazacam*." Ministris dixit Daire, "Quid dixit christianus?" Et illi dixerunt, "*Grazacam* dixit." Ait Daire, "Ite et adducite mihi cacabum æneum." Dixit rex, "Quid dixit christianus?" Illi dixerunt, "Verbum suum *Crazacam*." Et ille respondit, "*Grazagam*, quando datus, *Grazagam*, quando ablatu, — bonus est sermo apud illos *Grazagam*."

56. [V. 3, c. 84.] Post hæc perrexit P. Romam et attulit inde reliquias Petri et Pauli et Stephani (et Laurentii) et linteamen super quod fuit sanguis Christi.

[V. 3, c. 86.] Quotidiana ejus vita sic erat: omnes nempe³ psalmos cum hymnis et canticis, cum ducentis orationibus, et apoca-

¹ is e cétbriathar aici-sium, *Lismore Life*, p. 17; is degbriathar leissiom, *TL*. 230.

² The *Lismore Life*, p. 17, is more literal: "Bennuigis P. in t-uisgi 7

raidis a tabairt do Daire 7 tar na heochu."

³ "namque," in V. 3, is perhaps a misprint.

lai. Nophritchad, nohidprad corp Crist 7 a fuil. Dobered sigen na crochi dar a agaid co bá cét on trath coraile. Isin cétna frithaire na hoidchi nochánad cét salm 7 dogníd cét slechtain, isin (f)riithaire tanaise in uscú uar; in cethrumad (frithaire) for úir luimm 7 cloch fó chind 7 culchi fíuch imbi.

[*Lismore Life*, p. 6.] Dorat Dia doib muic n-uir fonaithi; 7 dobreath mil choillidi do Patraic amal Iohain Baptaist.

[*ibi*. p. 9.] Dorala ri féóchair for Eirinn .i. Løgaire. Is ann didiu báí a sósad 7 a greim ríгда i Temraig.

57. [*ibi*.] Iarsin ispert P. ria Dichoin, “Eirg uaim,” ar se, “co Loeguirí mac Neill co n-ebre mo athiuse¹ fris cu rað flaith 7 eclas isin tír.” “Dia ndeochus-sa cu Løguirí,” ol Dichu, “itat ix ngeill damsá i Temraig; muirbítar mo geill 7 nom-muirfíthar féin in lín ragat.” “Ternaife-sa fein 7 ternaifeat do geill,” (ol e)sium, “(co a coi)mdid.” “Ge (gu terno no) gingu terno,” ol Dichu, “ragat ar do bennachtain.” Luid iarum Dichu co Temraig. “Is e tra in fer,” ol Løguirí, “ceta-rochreit don tailcenn ria feru Eirenn; beirid,” ol se, “in fer so an

lipsim canebat. Prædicabat, offerebat corpus Christi. In omni hora² signo crucis Christi centies se signabat. In prima noctis parte centum psalmos canebat, et ducentis genuflexionibus genua curvabat in nocte, et aliam partem noctis in aquis agebat. Post hoc dormiebat super nudam terram³ et lapis sub capite ejus, et tunica pellicea circa lumbos ejus.

[*Brux.* p. 22.] Abundantiam cibi ex grege porcorum Deus eis præbuit; mel quoque silvestre ut quondam Ioanni subvenit.

[*V.* 2, c. 27.] Fuit rex ferox imperator in Scotia Leogarius nomine, cujus sedes erat et sceptrum regale in Temoria.

57. [*V.* 3, c. 35; *V.* 6, c. 38; *V.* 7, c. 49.] Alio die dixit P. amico suo Dichu, “Vade ad Laogare filium Neil, et ab eo nomine meo pete quatenus vellet permittere fidem Christi et ecclesiam per subjectas provincias.” Respondit D., “Si regem adiero, novem obsides quos a me habet et me cum omnibus comitantibus curabit enecari.” P. ait, “Domum reverteris incolumis et obsides libertati restituentur.” “Sive,” inquit D., “revertar, sive non, paratus sum mandato tuo satisfacere.” Tunc perrexit Dichu ad regem. Rex propter novam

¹ et nuntia mea verba, *V.* 3.

³ super nudum lapidem, *V.* 3.

² omni hora diei, *V.* 21, c. 63.

æntech re gial(lu), tarduïð biad saillti doib 7 na tarduïð di (uisciu).” Doronad samlaid, dosnanic (ingen) macdacht 7 dobreath drolnuig fina dóib [tria ernaigt]æ Patraic, 7 [fo]dail doib 7 dobreath soillsi dóib. Dosnainic cleirech cu casal lin [imm]e, 7 tall na glasa 7 na slaðrada dib 7 tue an eochu ba for lár in lis in a srianuib; 7 rooslaic doirrs(ea) na Temrach reompa. Leangait iarsin for an eochu 7 ti(agait) co P. i tír n-Ulad. Atfet iarum Dichu a scél do P. . . . co rissa fein.

58. [*Ibi*. p. 13.] Nir’ eian co n-erbail Failgi, teit iarsin Demun i curp Failge co mbui eter dainib amal b(uð beo).¹ Teit P. iar céin mair iarsin co Failge, 7 rothoiris a ndorus in dunaid i muig cu rofia-fraig do aen do móguib Failgi cait i mbui Failgi. “Rofacbas-sa in a thig,” ol in móg. “Raíd fris,” ol P., “tuidecht dom’ accalaim.” Teit in móg ar cenn Failgi, 7 ni fuair de isin tig acht a cnama lomai cen fuil cen feoil. Tic in móg co P. cu mbron 7 toirrsi 7 atfet dó amal doconnuic Failgi. Asbert P., “On lo rogon Failge mo araid am’ fiadnuisi, dochuaid a ainim in ithfern 7 dochoid Demun in a churp.

ejus ad Christum conversionem curavit illum in carcere concludi in quo obsides custodiebantur, et cibos salsos et nullum potum eis dari. Postquam mandatum datum est, quædam virgo speciosa eos visit, eisque attulit vas vino plenum, orante Patricio, et dedit potum eis et recreavit eos. Apparuit eis quidam clericus lineo amictu super indutus et seras et catenas dissolvit, et equos paratos adduxit, et apertis urbis portis. Quos equos conscendentes iter susceperunt versus Ultoniam. Dichu autem quæ contigerint Patricio refert . . . donec ad illum perveniam.

58. [*V.* 3, c. 59.] Statim mortuus est Foilge, et intravit Diabolus in corpus ejus, et habitavit in eo quasi homo inter homines. Post multum tempus venit P. ad domum Foilge, cumque sedisset ante januam, interrogavit unum de servis ejus dicens, “ubi est Foilge.” Respondit, “Nunc reliqui eum in domo sua.” Dixitque P., “Voca eum ad me.” Cumque intrasset domum, invenit ossa arida Foilge in domo sua. Reversus cum tristitia nuntiavit hoc Patricio. Dixit P., “Ex eo tempore quo jugulavit Foilge aurigam meum coram me ille positus est in inferno, venitque Diabolus in corpore ejus.

¹ Words or parts of words in parenthesis or brackets are suggested by the Latin version.

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59. [LB. 62 a.] Rochendach side cumail, Broigsech a ainm. Rosentaig Dubthach i comámus di, co mba hallachtu uad. Nir bo tol dó recc na cumaile etir. (Fecht ann)¹ dolluid Dubthach 7 a c(h)umal i carput inmalle fris sech thegdais araile druad. O ruscló in drúi fogur in charpait is *ed* roatbert, “Fég, a gille, cia fil isin carput, ar is fogur charpait fó rig indso.” Atbert in gilla, “Dubthach fil and.” Imchomarcis in drái cia orb halachta in chumal. “O Dhubthach,” or in chumal. Atbert in drái, “Bid amra in gein (fil in a broinn).”² Atbert Dubthach, “Ní léic dam mo setig cen a creice na cumaile-si.” Atbert in drái, “Fognife síl do mná-su do síl na cumaile-si. Ar béraid in chumal ingin (reil taitnemaich thaitnigfes amal grein etir renna nime).”³ Dochoid Dubthach iarsin dia thig 7 a chumal lais.

Dodechutar di epscop do Bretnaib otá Elpa (nó Alba) .i. Mel 7 Melchu *nomina eorum*.⁴ Imcomaircis Mel di fochund a torsi. “Fognife do síl-sa do síl na cumaile acht tarmnaigfid a síl dot síl-so.”

59. [V. 3, c. 1.] Emit ancillam nomine Brocsech. Dormivit Dubthachus cum ea, quæ concepit ab eo. Sed nolebat vendere ancillam. Quadam die exierunt ambo in curru vir ille et ancilla secus domum ejusdam magi. Audiens autem magus sonum currus dixit servis suis, “Videte quis sedeat in curru, currus enim sub rege sonat.” Servi dixerunt, “Neminem cernimus nisi Dubthachum in curru.” Magus dixit, “O mulier, de quo viro concepisti?” Illa respondit, “De Dubthacho.” Cui ait, “Mirabilis erit conceptus illius.” Dubthachus respondit, “Compellit me uxor mea ut hanc famulam vendam.” Magus dixit, “Uxoris tuæ semen semini famulæ serviet.” Claram namque filiam paries quæ sicut sol in vertice coeli lucebit. Reversi sunt ergo Dubthachus et ancilla in domum suam.

[*ibi*.] Duo episcopi ex Britannia venientes, quorum alter vocabatur Mel, et alter Melchu. Dixitque Mel ad uxorem, “Quare tristis es? Famulæ partus excellet semen tuum, tamen progenies illius tuo semini proficiet.”

¹ So *Lismore Life*, p. 35.

² *Lismore Life*, p. 35.

³ *Lismore Life*, p. 35.

⁴ an anmanna, *Lismore Life*, p. 35.

Tanic araile (file)¹ a crích hUa Meice Uais; atbert “In crecfa in chumail?” “Crecfat,” or Dubthach; (acht ní rochrecc in choimpert báí in a bróind).¹

60. [*Lism. Life*, p. 36.] In adaig iarum rainic in fili a thech, is ann doralá fer noem isin tíg og atach in Coimded 7 oc errnaigti. Rofoillsiged dosom lasair 7 coloma tenntídi don inad a mbáí in cumal. [*LB*. 62 ab.] Dorogart in draí ríg Conaille don fleid; is and tra rop ámm tusmeda do mnáí in ríg. Bói fáith i coimtecht in ríg co roiarfacht de cara don rí, cia huair bíd maith don rigain tusmiud in tsíl rigdai. *Dixit propheta*, “In gein notusémtha imbarach la turcbail ngréne noforuaisligfed cech tusmed² in Eirinn.” Remdechaid dano tusmed na ríga in uar³ sin. Dodechaid in c(h)umal iarnabarach la turcbail ngréne 7 lestar lán do lémnacht in a láim; in tan tuc a cois dar tairsech in taige istech 7 in choss aile amuig is andsin ruc in⁴ ingin. Nigset na bantimthirid in ingin don lémnacht bóí illáim a máthar.

[*ibi*.] Venit quidam poeta de Nepotibus Neill, et emit ancillam Dubthaci, sed non vendidit ille partum quem illa habebat in utero. Perrexit poeta eum ancilla.

60. [*V*. 3.] Et in illa nocte in qua intravit (poeta) in domum suam, venit quidam sanctus vir orans Deum per totam noctem. Videbatque globum igneum in loco in quo ancilla dormiebat. Magus ille regem suum invitavit ad cœnam; sed regina erat vicina partui. Amicus regis interrogabat quemdam prophetam, quandonam⁵ oportebat reginam prolem parere. Magus dixit, “Si die crastino, orto sole nasceretur neminem in terris haberet æqualem.” Sed regina ante horam genuit filium. Mane autem facto et orto sole venit ancilla portans vas plenum lacte; et cum posuisset unum pedem trans limen domus et alterum pedem foris, genuit filiam. De lacte illo quod portabat illa corpus infantis lotum est.

¹ The words in parenthesis are from the *Lismore Life*, and render the Latin better than does *LB*.

² or doróiscfed cech ngein, *ibi*.

³ uair, *Lismore Life*.

⁴ better inn, as in *Lismore Life*.

⁵ quoniam, in *V*. 3: cf. “Cúin bud maith sen don rigain tusmed,” *Lismore Life*, p. 36.

61. [*LB.* 62 b.] Rogenair Brigit i Fochart Murthémni; ata beos frísín eclais anairdess in lecc forsa ngenáir Brigit. Rucad in ingen fochétoir iarn a breith cusin mac marb na rigna; o rosiacht anal na hingine chucca atracht a bas co luath.

62. [*LB.* 62 b; *Lism. Life*, 36.] Luid iarsin in draí con a chumail i crích *Connacht*, ar do *Chonnachtaib* a mathair, a athair imorro don Mumain;¹ a aittreb la *Connachtaib*.² In araile ló doluid in chumal do bleagun a bo, 7 foracuib (a hingin³) na hoenar na cotlud in a tig. Atconncatar araili comfoigsig in tegduis for lasad. In tan tancatar do cabair in taige ní ro artraig in tene, 7 is *ed* atbertsat, “co mba lán in *Spirta Nóib* in ingen.” Laithi n-ann deisid in draí con a chumail in araile inad conacatar in cannadas³ bóí for cind na hingine for lassad; o rośínset a láma chuci ní ro artraig in tene. Tan and roscotail in draí conusacca triar clerech in étaigib gelaib co roimbretar ola for cenn na hingine cu rofoirbrigset ord in baitsi on beus gnáthach. Atbert in tris clerech frísín draí, “Bid he a hainm na hingine, Noeb Brigit.”

61. [*V.* 4.] Villa in qua Brigita nata est Fochart Muirthemne vocatur; lapis vero super quam genita Brigita post tergum ipsius sanctuarii constat. Ipso jam die nativitatis suæ, cum esset Sancta prope infantulum extinctum et subito infantulæ tactu vivus surrexit.

62. [*V.* 3.] Post hæc magus cum ancilla perrexit ad regionem Connachtorum, quia de Connachtis erat mater illius, pater vero de Mumuniensibus, et habitavit ibi. Quadam autem die exiit ancilla ista ad emulgendas vaccas, et reliquit filiam suam solam dormientem in domo. Tunc domus illa accensa igne apparebat. Cum appropinquassent omnes domui ut extinguerent ignem, ignis non apparuit, et dixerunt, “Hæc puella plena est Spiritu Sancto.” [*VV.* 3, 4.] Die quadam magus et ancilla sederunt in loco quodam et viderunt pannum contingentem caput puellæ incendio ardere, et, porrigentibus illis manus suas, ignem non viderunt. Die quadam magus dormiens vidit duos clericos vestibus albis indutos effundere oleum super caput puellæ, ordinem complentes baptismi consueto more. Unus ex illis dixit ad magum hanc virginem vocare Brigidam.

¹ So *Lismore Life*, which is somewhat more literal than *LB.*

² So *LB.*

³ cannadas of *LB.* and *Lismore Ms.* = “pannum” in *VV.* 3, 4.

63. [*Lism. Life*, 37; *LB*. 62 b.] In araili ló roelos guth na naiden oc diucaire, 7 issed roraíð, “*Meum erit hoc*, .i. bíð leam so.” O rochuala in drai sin iss ed roraíð, “Comaillfider inní adbeir in ingen .i. bíð leam an ferann iardain.” Ocus iss ed on ro comailled. O rachualatar aitreabthaig an feruinn. Nofrithbruidead (.i. noobad) biað in druad 7 nosceided. Roimraith in drai cið rombui an ingen, co roerb iarsin boin find dia blegun do Brigit; 7 erbais banscail n-iressáig dia blegun; toimleth in ingen noeð sin 7 ní sceided. Roalt in ingen noeð-sa comba timthirid, 7 cech ní frísa comraiced a lám¹ noforbred; nosforbred cech cuccán adchíd.

Accobair do Brigit techt do thórruma a atharda 7 rofóid in drai techta co Dubthach. Rogab galar a muime,² 7 foidis intfi Noem Brigit 7 araile ingen immalle fria do thig araile fir do chuinchid dige do chormaimm fair. Dorat era for Brigit, taraill Brigit co topur gur’ lin lestar as, co rosoud i mblass chorma, 7 dosbeir dia *mummi* co mba hógslan de fochétóir.

64. [*Lism. Life*, 37.] Nirbo cian iarsin tainic áige uasal do tig

63. [*VF*. 3, 4.] Quodam die audita est vox infantis orantis, et respondit, “*Meum erit hoc, meum erit hoc.*” Audiens magus dixit “*Prophetia est qua respondit infans, quia hæc loca illius erunt in æternum.*” Quod completum est. Hoc audientes habitatores regionis. Fastidiebat cibos magi atque vomiebat. Hæc magus considerans scrutabatur causam nauseæ, et deinde destinavit vaccam albam puellæ, quam mulgebat aliqua fœmina christiana; et bibeat sancta puella, et non vomiebat. Cum autem crevisset puella sancta, ministrabat in domo, et quodcunque manus ejus tetigissent vel oculus vidisset de cibis, amplius crescebat.

[*V*. 3, 11.] Intravit cogitatio in cor ejus ut rediret; Magus misit nuncios ad patrem illius. Nutrix ejus dolens misit S. Brigitam et aliam puellam cum ea ad domum cujusdam viri ut postularent potum cervisiæ. Inde nihil sumentes, Brigita declinavit ad puteum et implevit vasculum aqua, et facta est cerevisia optima, et cum gustasset nutrix sua surrexit sana.

64. [*V*. 3.] Non multo post hospes venerabilis venit ad domum

¹ al-lám in *Lism.* is phonetic.

² a muime bóí an indlubra galair, *LB*.

Dubthaig, co ndernad foidi¹ dó co tartad cóic thochta saille do Brigit da mberbad.² Dothoet cú goirt elscothach isin tech, dorat Brigit di in cóiced tócht; dorat Brigit tócht aile dó. Doig lesi ba codlud don aigid. Tanic Dubthach iarsin, 7 roairim na herranda 7 ní thesta ní dib. Atchuaid in t-áigið do Dubthach a ndorigne Brigit; ní rochaithset in biad sin uair roptar esinnraic, *acht* rofodlad do bochtaib in Choimded. [LB. 63 a; *Lism.* 38.] Dorothlaig bannscal iressech co Dubthach co tised Brigit le i Mað Life, ar bóir comthinól senaid Laigen ann. Rofoillsiged hi fíis di araile fir noeb bóir isin dáil .i. Muire Ingen do thecht isin dáil. Teit in bannscal iarnabarach 7 Brigit immalle fria, 7 inti itchonnaire in fíis *ised* atbert, “Issi seo in Muire itchonnar-sa.” Robennachsath in uile slóg inní Noem Brigit fo anmaimm Muire. Iarsin dochuaid B. do torruma³ a máthar. Is amlaid robui in mathair 7 da bai dec aice 7 si oc tinol ime. In maistred dognith B. rosfodail in díb cuibrennaib dec in onóir in da apstal *dec*; 7 rosuidiged in tres cuibrénn dec cu mba mou hé indás cech cuibrend in onóir Ísu Crist, ar atbereadh si, “Bíð Crist i persóin cech aiged.”

patris sui, cui pater disposuit carnem coquere, dedit filiæ suæ quinque particulas ad coquendas eas. Ille egressus est foras. Venit canis avidus in domum et Brigida dedit ei particulam unam; dedit ei alteram. Illa vero putabat eum hospitem dormire. Postea venit pater illius et integras particulas invenit. Hospes narravit omnia quæ vidit; et dixerunt indigni sumus ut hunc cibum manducemus, sed melius est ut detur pauperibus. [V. 3, c. 14.] Religiosa quædam vidua in proximo vico habitans postulavit a patre ejus ut Brigida secum iret ad synodum quæ collecta erat in Campo Liffi. Vir sanctus in synodo vidit visionem, i.e. Mariam quæ habitat inter vos. Super-venit vidua cum Brigida, et qui vidit visionem dixit, “Hæc est Maria quam vidi.” Tunc omnes glorificaverunt eam quasi in typo Mariæ. Post hæc exiit B. ut visitaret³ matrem suam. Sed mater ejus procul a domo erat, et duodecim vaccæ cum illa ad colligendum butyrum. Dividebat B. butyrum in duodecim partes, quasi duodecim Apostolis; et una fiebat major pars quam Christo dedit, dicens, “Omnis hospes Christus est.”

¹ rannais D. assil tsailli hi cóic tóchtaib, LB.

² dia mbruith, LB.

³ do fíiss scel a máthar, LB.

65. [*LB.* 63a; *Lism.* 39.] Tanic in *draí* 7 a sétig 7 rusc mor leo dia línad do immim. Ni raíbe immorro aici-si in erlaime acht torad æn-maisterda. Ferais B. failté friu 7 roinnail a cosa 7 tue biad dóib. Tuc leathtorad maistirtha aniar. Rofaitbestar la sodain ben in druad 7 is ed atbert. “Línaid *bár* rúsc,” ol B. Is ed nogebéd si oc techt in a culid, “A De, a mo Ruri-sea.” Roadainraig in *draí* an firt atchonnecatar conid annsin atbert *fria* Brigit, “In t-imm-sea 7 na bu robbligis idpraim-sea duit iat.” Atbert B., “*Ber*-siu na bú 7 tue damsa soer mu *máthair*.” Atbert in drúi, “Ac sud do *máthair* soer duit 7 na ba.” Robaitséd in *draí* 7 ba hiressach;¹ rofodail B. iarsin na bu do bochtaib 7 do aidilenechaib Dé, 7 tanic 7 a *máthair* lea co tech a h-athar.

Accobrastar iarsin Dubthach a reic nahi Noeb Brigte, uair cacha bagbaitis a lama do chrud 7 biad doberead do bochtaib 7 aidilenechaib. Luid i carput 7 B. immalle fris. O racantar co dún in rig, luid *cusin* rig, 7 foracaib a claideb i fail mBrigte isin carput. Dothæt clam co Brigit, dobeir si *claideb* a hathar dó. Raidið Dubthach frisin

65. [*V.* 3, 15.] Venit magus et uxor ejus habens vas magnum ut impleretur butyro. Non enim habebat Brigida nisi mensuræ unius diei et mensuræ remis alterius. Quibus læto animo ministrabat virgo et pedes eorum lavabat, cibumque apponens refecit eos. Protulit modicum butyri. Videns hoc subrisit uxor magi dicens. Virgo ait “Implete vas.” Post hæc ingressa penu suum adoravit Dominum. Cum videret magus hoc miraculum, ad Brigidam dixit, “Hoc vas plenum butyro tuum fiat et vaccæ quas mulsisti tuæ sint.” B. dixit, “Tuæ vaccæ tecum sint, matrem meam mihi liberam relinque.” Magus dixit, “Ecce offero tibi matrem tuam et vaccas.” Magus credidit Deo et baptizatus est; B. vero omnia sibi oblata dedit pauperibus, et reversa est cum matre sua ad patrem suum.

Post hæc cogitabat Dubthacus filiam suam vendere, quia omnia quæ videbat pauperibus dabat. Assumpsit eam secum in curru. Cum venissent ad aulam regis, exiit ad regem et reliquit gladium² juxta eam (in curru). Venit pauper³ ad Brigidam et dedit illi gladium

¹ hiressach, *Lismore*.

context and Irish show.

² *V.* 3 has *currum* erroneously, as the

³ Leprosus in the Irish texts.

rig, "In cendgaid cumail .i. m'ingen-sa?" *Dixit* Dúnlaing, "Cid ara reccai t'ingin féin?" *Dixit* Dubthach, "Cacha bagbaitis a láma-si¹ furantur." "Toet in óg eucainn," ar in rig. Toet Dubthach aracend, roíafraig do Brigit, cid doroine don claidiub, "Doratus," ar B., "don bocht." Rofergaig Dubthach. Atbert fria in rí, "Cid ara tucuis in claideb do bochtaib?" *Dixit* B., "Roífitir Mac na hIngene, da mad lemsa do chumung-sa cot' uli indmas, dobéraind don Choimdid." Do raíid in rí, "Ni comadais dún diblinaib cunnrad na hingine-sea, ar is uasli a hairilliud fiad Dia innám-ne." Ocus dombert in rí claideb do Dubthach daracend.

66. Nír 'bo cian iarsin² co tainic araile fer sochenelach co Dubthach do chuinchid a ingine. Ba tol do Dubthach 7 dia macáib inní sin; Rosopustar tra B. Moidis tra a suil-side fochétoir. Otchonnaire Dubthach sin, atbert, "A ingen, geib caille fortchend."

Luid B. 7 araili oga immalle fria do gabail caille co Epscop Mel. Atracht columa tenntide dia cind.

[LB. 64 a; *Lism.* p. 41.] O rachomacsig Sollamain na Cásc

patris sui. *Dixit* Dubthacus ad regem, "Eme filiam meam ut serviat tibi." *Dixitque* rex, "Qua causa vendas eam?" Dubthacus *dixit*, "Quidquid invenerint manus ejus furantur." *Dixit* rex, "Illa veniat ad nos." *Exiit* Dubthach ad eam, dicens, "Ubi est gladius meus?" Illa ait, "Ego dedi illum Christo." Iratus (est) pater. Rex vero ait ad eam, "Cur dedisti gladium pauperibus?" Respondit illa, "Si te ipsum et illum Dominus meus a me postulasset, si potuissem, vos cum omnibus quæ habetis darem illi." Tunc rex ait, "Ista filia major est ad emendum mihi, et major est ad vendendum tibi." Tunc rex tribuit virgini gladium ut daret patri suo.

66. Non longo post tempore venit quidam vir honorabilis ad Dubthachum ut peteret filiam suam in conjugem. Et hoc placuit patri et fratribus; B. vero respuebat eum. Tunc unus oculus ejus crepuit. Hoc autem videns pater ejus permisit eam velatam esse.

B., acceptis secum puellis, perrexit velamen accipere ad Episcopum Mel. Apparuit columna ignis de vertice Brigidæ.

[V. 3, 21.] Cum dies Paschæ appropinquaret, voluit Brigida

¹ So *Lismore*, l. 1308.

² Garit iarsin, *LB.*

duthracair¹ coirm do dénum dona heclasib immdaib robatar immpe; acht ní rothecht acht æn miach² bracha, 7 robui terca arba in inbuid sin. Ní rabatar lestair la muintir Brigte acht da lothar. Doratsat in braich isin dara lothar. Rofodlad iarsin o Brigit in chuirm dona vii n-eclasib dec, co roferastar³ torad in æn méich bracha iat o Chaplait co Minchaise. Tanic araile clam co B. do chunchid bo. Doraid B. fris, “Cia de is ferr lett bó do breith leat no th’ícc don chlaime?” Atbert in clam, ba ferr leis a ícc oltas rige in domain dó.

[*Lism.* p. 41.] Araile caillech do muintir Brigte doral a ngalar, cu romianaig leamnacht;⁴ acht ní tharla bó isin recleis ind inbaid sin, cu rolínad leastar lan d’uisce do Brigit co rosoud il-leamnacht; dorat don chaillig, 7 ba hogslan hi focedair.

[*LB.* 64b; *Lism.* 41.] Tancadar da dall do Bretnaib, 7 clam ic a remthus, dia n-íc co Brigit. Doraid B., “Bíð imuig colléic.” Atbersat na Bretnaig, ar deinmnedaiḡ iat-sein, “Rohíocais dóine dot’ cheniul fén 7 ní rofuirigis cenco n-íccai sinne.”

facere coenam omnibus ecclesiis quæ circa se fuerant; (sed) illa non habuit nisi unum modium, et penuria panis illis temporibus erat. Fecit autem illa cervisiam de illo modio in duabus pelvibus, alia enim vasa non habebat. Divisa est ergo hæc cervisia a Brigida octo et decem ecclesiis, et eis a Coena Domini usque ad clausulam Paschæ abundavit. Ad B. quidam leprosus venit postulans ab ea quamdam vaccam. Illa dixit ei, “Vis ut rogemus Deum ut a lepra sanus fias.” Ille respondit, “Hoc mihi omnibus donis melius est.”

[*V.* 3, 22.] Una ex puellis Brigidæ dolore ægrotabat, et pusillum lactis postulabat; sed nulla vacca apud eos erat. B. dixit, “Imple phialam aqua et da ægrotanti,” et factum est vasculum plenum lacte calido, et sanata est.

[*V.* 3, 23.] Duo Britones cæci, cum leproso qui eis ducatum præbebat, venerunt ad Brigidam quærentes ab ea sanitatem. Quæ dixit eis, “Expectate paulisper.” Illi indignati dixerunt, “Infirmos generis tui sanas, nos autem negligis curare.”

¹ rop ail, *LB.*

² criathar, *Lismore.*

³ co rourthastar, *LB.*

⁴ leamlacht in *Ms.* ?

67. [*LB.* 63 b; *Lism.* 41.] O roforbad sollamain na Cásc roiarfaig B. da hingenab in rabai fuigell occu do lind na Cásc. Atbertsat na hóga, "Dobéra Dia." Is and sin tancatar da íngin¹ istech 7 drolmach¹ lan do uisci leo. Doig lee-si co mba coirimm. Rosoud in t-usce hi coirimm. Isan n-aimsir cétna tainic galar sula do Brigit. O rochuala Epscop Mel sin, iss ed roraíð, "Tiagam aroen do c(h)uingiá leğa cu rotleicther fort c(h)enn." Doraíð B., "Ni buá ail damsaliaiğ corpdaí etir, acht araide doġenam anní atbera-sa." O robatar oc imthecht, dorochair B. as a carput co tarla a cenn fria cloich cu rocrechtnaiged cu mor 7 cu rotheiper in fuil. Rohícta dano don fuil sin di bannscail amlabrai. [*Lism.* 42.] Doralá doib iarsin for a sét in liaiğ ie a rabatar iarraíð.

[*LB.* 64 b; *Lism.* 42.] Bói ri Tethba i comfocus doib ie fleid. Bói lestar cúmdachta ó ilgemmaib il-láim in rig. Gabais araile fer anfaitech as a laim, cu torchair 7 co nderna(d) bloga de. Dogabad in fer lasin rig. Dochuaid Escop Mel dia chunchid, 7 ni hétas on

67. [*V.* 3, 26.] Postquam consummata est septimana Paschæ, dixit B. puellis suis, "Si defecit cervisia quam paravimus solemnitati Paschæ." Responderunt puellæ dicentes, "Deus mittet." Cum hoc dixissent, venerunt in domum vas aqua plenum portantes. Puta(bat) Brigida quod cerevisia esset. Conversa est illa aqua in cervisiam. Eodem tempore B. dolore oculorum cruciabatur. Hoc audiens Episcopus Mel, misit ad eam, quatenus ambo ad quærendum medicum pergerent qui curaret eam. Cui B. dixit, "Corporalem medicum² quærere nolo, sed tamen³ quod tu vis faciemus." Cum iter agerent, cecidit B. de curru suo, et vulneratum est caput ejus lapide, et sanguis fluebat, de quo sanatæ sunt duæ mulieres mutæ. Accidit post hæc ut ille medicus quem quærebant occurreret eis in via. Dixit, "Illum medicum semper quære qui caput tuum sanavit."

[*V.* 3, 29.] Rex Thebæ procul⁴ ab eis fuit in convivio. Rusticus quidam accessit ut tolleretur de mensa regis vas facturæ mirabilis, et cecidit et confractum est. Rex jussit illum obligari. Perrexit Episcopus Mel ut rogaret pro misero, sed rex non dimisit eum; tunc

¹ dias ingen, dronglach, *Lism.*

² medicinam in *V.* 3.

³ tum, *V.* 3.

⁴ read non procul, i comfocraib, *Lism.*

ríg acht a bás; dottaig imorro Mel in lestar mbriste 7 tuc leis co Brigit, 7 rohathnuged.

68. [*LB.* 64 b; *Lism.*, p. 42.] (Ho roson clu ina Brigitte sethno Tetba, bai alaili óg craibdech o totoided ara tessed B. di-acaldaim .i. Bríg. Luid dano B. 7 atarecht Bríg fadeisne do indlat a coss)¹ 7 in t-uisci doratad ar a cossaib do Brigit roic araile óig robai istig a ngalar, 7 (ba ógslán focétuair, 7 ba oen na timthirthite¹). Ho thuctha am-miassa ar a mbeulu gaibid B. for sirdecsin na méisi. Doraid B., “Atchiu Demon ’na suide forsin méis ar mu belaib.” “Masa sochmacht,” ar Bríg, “robaid maith lemsa a decsiu.” “As sochmacht em,” ar B., “acht tabair ardi na crucha tar do súilib.” Dorat in óg crois ar a suilib, 7 itchonnaire si in Satan,² dochruth lee a delb, 7 a de 7 a lasair as a c(h)raes 7 as a sronaib. Roraíð B., “Tabair freacra duin, a Diabuil.” “Ni chumcaim a chaillech,” ar in Demon, “cen t’acallaim, uair coimetai timna Dé, 7 a(t) trócaireach fri bochto in Choimded.” “Cest, tra,” ar B., “cid dia tangais forsin méis sin?”

Mel portans frustra vasis contrafacti venit ad Brigidam, et restauratum est.

68. [*V.* 3, 30.] Fama Brigidæ illam regionem Thebæ implevit. Erat quædam virgo sancta nomine Briga, quæ misit ad Brigidam rogans ut ad ejus domum veniret. Tunc B. perrexit ad domum illius, et lavit pedes ejus et de illo lavacro pedum sanata est statim quædam virgo quæ in domo jacebat ægrotans, et cum cæteris ministrabat. Cum appositus esset cibus cæpit B. diligenter mensam intueri. B. dixit, “Dæmonem sedentem in mensa nostra aspicio.” Dixitque Briga, “Si possibile est volo videre illum.” Respondit B., “Non illud est impossibile sed prius signentur oculi tui”; Signatisque oculis vidit inimicum tetra figura, et per fores omnes ejus flamma et fumus exhalabat. Tunc B., dixit ad eum (“Da responsum”) nobis, Dæmon.” Ille respondit, dicens, “O sancta virgo, non possum non tibi loqui, nec tua jussa contemnere, quia tu præcepta Dei non contemnis et pauperibus ejus affabilis es.” Dixitque B., “Qua de causa huc venisti?” Dæmon respondit, “Quædam virgo est hic apud quam

¹ The words in parenthesis are from *Lism. Lives*, p. 325.

² “in manach” (*Lism.*, p. 325) is per-

haps a mistake for *in namaid*.

³ So in *Lism. Lives*, p. 325; loquere nobis, *V.* 3.

“Araile óg craibdech fil sund,” ar Deamon, “7 is ’na coimitecht atússa ag furail leisce 7 maindeachtnaige uirre.” Adubairt B., “Tabair cros Crist tar dot suilib.” Dorat focetoir, atcondaire an óg an torathar ngranna; rosgab ecla mor in óg o atcondaire in Demon. Adubairt B., “Cid fora n-imgaibe in dalta oc á tai lessugud fri re Ciana?” Rohicad inn og ón Demon.

69. [*Lism.*, p. 43.] Araile bannscal tuc (dán mbee)¹ d’ubluib co Brigit. Is ann sin (tancatar claim)² ic faigde uball co Brigit. Doraid B., “Tabair doib na hubla.” O’tcuala in bannscal sin, ruc a ruse uball chuide, 7 is ed roraid, “Duitsi féin tucas-sa na hubla 7 ni do chlamaib.” Ba tocad do Brigit tairmease na halmsaine uimpe, 7 romallach na cronna dia tucad. O rainic in bannscal da tig, ni fuair oen ubull in a hithlainn gear bó lán intan rofacuib, 7 batár etairthig o sin immach.

[*LB.* 64 b., *Lism.* 43.] Doluid B. 7 sloig mora inna comitecht 7 da clam ina diaig, cu tarla deabaid etarra; intí tuarcaib dib a laim ar tús araile do bualad, rosecca a lam uasa 7 rocrap lam indalanai. Doronsat aithrígi iarum, 7 ros-ic Brigit.

hic habito, et propter ejus pigritiam in ea locum habeo.” (“Signa,” inquit B., “oculos ejus,” signatisque oculis horridum contuetur monstrum);² et illa videns monstrum perterrita est. Dixit B., “Vide quem nutrire solebas multis annis.” Virgo liberata est a Dæmone.

69. [*V.* 3, 31.] Quædam mulier munusculum pomorum attulit Brigidæ. In eadem hora venerunt leprosi postulantes ea. B. dixit, “Dividite illis hæc poma.” Hoc audiens illa (mulier) rapuit ad se poma, dicens, “Tibi hæc poma attuli et non leprosis.” Hoc displicuit Brigidæ, et dixit, “Male agis, prohibens eleemosynam dare, ligna tua fructum non habebunt.” Tunc illa foras egressa pomum nullum invenit in horto suo quem plenum pomis reliquerat; et sterilis in æternum permansit.

[*V.* 3, 33; *V.* 4, 35.] Duo leprosi secuti sunt Brigidam euntem cum turba multa; contigit eis rixari; sed manus illius, qui prius percutiebat socium, incurvata non potuit eam erigere, alterius dextra erecta recurvari arefacta non potuit, riguerunt eorum manus. Pænitentiam tunc egerunt, sanavitque B. manus eorum.

¹ So in *Lism. Lives*, p. 326; at p. 43, doraladar claim.

² The words in parenthesis are from *Lism. Lives*, p. 325.

[*LB.* 63 b; *Lism.* 43.] Dochuaid B. co araile eclais i tír Thethba do chelebrad na Cásc. Doraid banairchinnech na hecalsa fri a hingenaiib, d'osaic,¹ Dia Dardáin Cennla, dona seniorib 7 dona dainib fannaib. Ni frith nech díb don umaloit. Doraid B., "Dogén-sa in umaloit." Cethrar do dainib galair robátar isin recles, .i. duine abrachtach,² 7 dásachtach, 7 dall, 7 clam. Ragab B. for ósaic a cethrar 7 rohiétha. Feeht ann bóí B. i taig for aigidecht. Dorala co ndechsát in muintir uili immach, acht æn gilla bec anðfabracha 7 se balb;³ 7 ni fitir B. a beith amlaid. Is ann tancatar oegid do chuingið bíð. Atbert B. frisin maccæm cait i raibí eochar na cuilne. Doraid in gilla, "Rofetar-sa baile ita." Doraid B., "Erig 7 tabair dam." Atracht fochétoir 7 rothimthirig dona haigedaib.⁴

70. [*Ibi.*] Is and dorala comdál fer n-Erenn i Tailltin in airm i

[*V.* 3, 35; 4, 37.] B. ad aliam ecclesiam in regione Thebæ exiit ut ibi celebraret Pascha. Domina⁵ ecclesiæ illius puellis suis in Die Coenæ Domini dixit, "Quænam ex vobis lavacrum hodie faciet senibus et infirmis?" Omnibus nolentibus, Brigida dixit, "Volo ut ego miseram abluam." Erant autem quatuor ægrotæ in domo, una paralytica quæ jacebat immobilis, et energumena, et caeca, et leprosa. B. coepit lavare (eas quatuor) et sanatæ sunt. Brigida rogata manebat in quadam cellula aliquibus diebus. Casu accidit, ut omnes familiæ exirent, remansitque B. cum solo puero muto et paralytico; nesciebat vero B. quod ille mutus et paralyticus erat. In eadem hora venerunt viatores⁶ quærentes cibum. Dixit B. ad puerum, "Nosti ubi est clavis coquinæ?" Ille dixit, "Scio." B. dixit, "Surge et da mihi eam." Tunc surrexit, et ministrabat cibum hospitibus illis.

70. [*V.* 3, 38; *V.* 4, 39.] Tunc accidit conventus virorum Hiberniæ in loco qui vocatur Taltan, ubi erat Patricius cum Episcoporum

¹ d'umaloit (*Lism.*), i.e. to humble themselves to the aged by washing their feet.

² anðfabracta (*Lism.*) means 'paralysed' in paragraphs 69, 70, 71, not 'consumptive,' as Mr. Stokes renders it.

³ acht maccæm cen labra riam 7 cen

lúd i cois nó il-láim dó, *LB.*

⁴ 7 dogní timthirecht nan oiged, *LB.*; "ministrabat largiter secundum morem Scotorum," *V.* 4.

⁵ Abbatissa, *V.* 4.

⁶ so *V.* 4; laici in *V.* 3.

⁷ cellarii, *V.* 4.

mbói Patraic 7 senad Clerech n-Erenn imbi. Dochuatar dino dochum na dála B. 7 Epscop Mel, 7 fuaradar caingin doilig ar a cinn san oirechtus, .i. araile ben ruc lenabb ann 7 ised atbert conid la hEpscop mBrón do muintir Patraic in lenabb; rodúlt tra in t-Epscop aní sin. Tucad in ceist sin co Brigit dia tuaslucud. Roiarfaig B. don bannseail cia o rochoimprestar in gein. Rofrecair in ben, "Is o Epscop Brón," ol si. Dorat B. airde na crochi dar gín na mná, rolín tra att 7 borrfad a tengaid in a cinn fochétoir. Dorat B. arrde na crochi dar a bél na nóiden, 7 roiarfaig, "Cia th'athair-siu?" Rofrecair in Nóidiu, "Duine duthair deroil fil a n-imul in airechta, is é sin m'athairsi." Co rosærad Epscop Brón.

71. [*Lism.* p. 44.] Is and sin dochuaid fer ar cenn Brigte co ndigsed do coisecrad tigi nua dorigned aige. O roerlamaig biað do Brigit, is ed roraíð B., re a hingena, "Ni haða dúin biað ind fir genntlidi-sea do thomailt, ár rofaillsig Dia damsa na robaisted etir he."

et aliorum sanctorum conventu. Perrexerunt ad locum B. et Episcopus Mel, et in illo concilio maxima quæstio fiebat: quædam autem mulier dicebat infantem quem genuit esse cujusdam Episcopi de discipulis¹ Patricii momine Broon; ille autem negabat. Omnes dixerunt quod hæc quæstio per Brigidam solvi² posset.

Dixit B. ad illam, "De quo viro concepisti infantem hunc?" Illa respondit, "De Episcopo Broon." B. itaque signans os illius feminæ signo crucis, statim intumuit caput ejus cum lingua.³ B. linguam infantis benedixit dicens, "Quis est pater tuus?" Ille respondit, "Quidam homo qui sedet in parte concilii ultimus, ac vilis turpisque, est pater meus." (Episcopus liberatus est.)⁴

71. [*VV.* 3, 40; 4, 43.] Tunc quidam homo⁵ invitavit illam dicens, "Volo introeas ad domum novam consecrandam." Ipso cibum Brigitæ largiter apponente, B. puellis suis dixit, "Non debemus⁶ cibos viri gentilis comedere, ostendit mihi Dominus quod ille vir gentilis sit." Tunc compunctus, et baptizatus est ab Episcopo Broon.

¹ qui fuit alumnus P., *V.* 4.

² so in *V.* 4; finiri, *V.* 3.

³ co roraíth at a cend furi *cum lingua*, *Lism. Lives*, p. 327.

⁴ The words in parenthesis are in *Lism. Lives*, p. 327.

⁵ so *V.* 4; plebeius, *V.* 3.

⁶ so *V.* 4; non possumus, *V.* 3.

O rochuala in fer maith sin ron-gaib congain criði, 7 robaist Espoc Bron. Iarsin roforcongair Patraic for Brigit co nach beth dogres gan fer gráid 'na comuidecht. Is aire rogaß Natfraich gráda sacairt.

Isin aimsir cétna tue fer a mthair for a muin co Brigit, ár ba hanfabrachta, co roslai for foscad mBrigti; 7 o tharaill in foscud rob ogßlán acétoir.

72. [*Lism.* p. 44.] In araile aimsir ann adconncatur Patraic chuca, senad mór maille fris. Doraid Lassair re Brigit, "Cid dogenam frisin sochaide tangadar chucainn?" "Cid do biud fil ocuib," ol B. "Ni fil," ar Lasair, "acht aen chúra 7 da bairgin déc 7 becán loma." Doraid B., "Atá maith ann; dogentar proicept breithre De dun 7 non-sasfaither uad." Tucad an biad co Brigit dia roinn, 7 robennach; 7 rosasta in da phopul De .i. samad Brigitte 7 samad Patraic; 7 roba mó cu mor a bfuigeall ina in t-adbar robai ann ar tús. Araile fer robai for a tarat a ben miscuis, cu tainic co Brigit do chuinchid eptha co rocharad a ben hé. Robennach B. uisci do 7 is *ed* atbert, "Tabair in t-uisce tar in tech, 7 tar biad, 7 tar dig, 7 tar

Sequenti die dixit Patricius ad Brigidam, "Ex hac die non licet tibi ambulare sine sacerdote semper." Ordinavit autem sacerdotem nomine, Nathfroich.

In illis diebus venit ad Brigidam quidam homo,¹ portans matrem suam paralyticam in suis humeris, et deposuit matrem in² umbra Brigidæ; et cum illa tetigisset umbram sanata est statim.

72. [*V.* 3, 44.] Quadam die venit Patricius cum turba magna. Dixerunt ad Brigidam, "Ecquid faciemus, quia non habemus cibos ad tantam turbam." Dixit B., "Quantum habetis?" Qui dixerunt, "Non habemus nisi duodecim panes, et modicum lactis et unam ovem." Dixit B., "Sufficenter hæc erunt; recitabuntur nobis Sacre Scripturæ, per quas escas obliviscemur." Postea, benedicente Brigida, illa cibaria administrata sunt, et populi duo, i.e. Patricii et Brigidæ saturati sunt; et demiserunt majores reliquias quam antea fuerunt materiæ. Quidam vir quem uxor sua odio habuit, venit ad Brigidam rogans, ut invocato Christi nomine uxor sua eum amaret. B. benedixit aquam, et jussit ea, aspergi illa aqua domum, et cibum et potum,

¹ so *V.* 4; laicus, *V.* 3.

² so *V.* 4; sub, *V.* 3.

an leapuid an émais na mná." O doríne amlaid, dorat in ben seire ndimóir dósom.

[LB. 65b.; *Lism.* p. 44.] Araile bannscal d'Uib Mac Uais tainic do faigde co Brigit; co tard B. a criss di. Tancatar caraid co Brigit araile sollumun 7 edpairt leo. Tancatar merlig iarsin 7 tallsatar¹ na damu robatar isin tig. Atracht² abann Life friu, co tardsat an éduige for adarcuib na ndam, cu ra impaset na daim otha sin cusan inad a mbui B. cusna h-etaigib leo.

73. [LB. 63b; *Lism.* p. 45.] Luid B. do acallaim Patraic im Muig Lemne. Boi oc procept soscela, conid ann sin rochotuil B. Atbert P., "Cid forarchotlais?" Rofill B. a gluni³ 7 ised atbert, "Fís itconnarc," ol si. "Indis dún in fís," ol P. "Atchonnarc," ol B., "cethra harathra roarsatar inn uli n-indsi, 7 resiu rosiacht a sílad rofás in buain, 7 tancatar topair gela 7 srotha taitnemacha as na hetrigib; 7 étaige gela im na síltairib. Ateconnarc cethra harathru aile roarsetar an innsi fo tharsnu, 7 resiu rosiacht in buain roás in

et lectum uxore absente. Aspersa est domus illius, et illa mulier maritum suum nimio amore dilexit.

[VV. 3, 4.] Quædam faemina de Nepotibus Guais eleemosynam quærens venit ad Brigidam, cui dedit B. suam zonam. Venerunt parentes⁴ ante diem cujusdam solemnitis et celebraverunt festum. Fures autem venerunt et furati sunt boves. Invenerunt flumen Liffi repletum abundantia aquæ, et alligaverunt vestimenta sua super capita boum, et reversi sunt boves ad civitatem Brigidæ portantes spolia.

73. [V. 3, 57; V. 4, l. 2, c. 27.] Exiit B. cum Patricio ad aquilonarem partem Hiberniæ. P. verbum Dei prædicabat, sed illa hora B. obdormivit. Dixit P., "Cur obdormisti?" Hæc genua flexit dicens, "Somnium vidi." Dixit P., "Narra nobis illud." Dixit B., "Ego vidi quatuor aratra arantia hanc insulam, et seminatores seminaverunt, et statim maturescere coepit, et rivi lactis novi repleverunt sulcos; et seminatores illi erant induti vestibus albis. Vidi alia aratra, et aratores nigros qui bonam illam messem seiderunt

¹ tallsat, LB.

² tuargaib, LB.

³ roslecht B., *Lismore*.

⁴ In the sense of French 'parents,' as sometimes in Latin.

corca rosilsat fochétoir corbo habaid, 7 tancatar srotha duba as na hetrigib." *Dixit* P., "Is maith inní atchonnarcas"; na cethri harathru atchonnarcuis, mise sin 7 tussu, sílmait ceithir-libair in t-soscéla co síl irse.

[*LB.* 64 b.] Fecht do B. con a ógaib in 'Ard Macha; dolluid dias secca 7 drolmach¹ usce forru. Tancatar do bennachad do B. Dorochair in drolmach² dia n-éisi, 7 dochuaid druimm dar druimm 7 ni robris, 7 ni thorechair banda esti. *Dixit* P., "Fodlaid in usce for Ard Macha 7 for Airtheru."

74. [*LB.* 65 a; *Lism.* p. 45.] Luid B. do thuaslucud chimmeda bai il-laim oc rí. Doraid B., "In lece orumsa in cimmid út amach?" Atbert in rí, "Cia dobertha-su damsá," ol se, "rige fer mBreg, ni thibrinn duit é; acht doberthar a animmehomét oen óidche fortsu³ dó." Roartraig didiu B. díulái⁴ don chimmid 7 atbert fris, "Intan tuaslaic-fíther in slabrad dítt, éla fort' láim ndeiss."

[*LB.* 65 a; *Lism.* 46.] Bói dásachtach noirced na cuitehta.

vomere, et zizanium seminaverunt, et flumina aquarum repleverunt sulcos." *Dixit* P., "Veram visionem vidisti." Nos sumus aratores qui quatuor Evangeliorum aratris seminamus verbum Dei.

[*V.* 3, 62.] Quadam die B. sedebat cum puellis suis in latere Oppidi Machæ, et vidit duos viros plenum vas⁵ aquæ secum portantes. Cumque venissent rogaverunt Brigidam ut aquam benediceret. Contigit ut caderet in terram vas ab eis super latus suum, et non est fractum, neque effusa est aqua de eo. P. jussit aquam illam dividi Ecclesiis illius regionis.

74. [*V.* 3, 68; *V.* 4, l. 2, 39.] Adivit B. ut liberaret virum qui erat in vinculis apud regem. *Dixit* B., "Dimitte mihi vinctum." Rex respondit, "Si mihi dedisses totum Campum Breg non dimitterem illum"; vix obtinuit B. ut vita unius nocti sconcederetur ei. Ideoque in principio noctis apparuit B. vincto quæ dixit, "Cum catena de collo tuo ablata fuerit, declina ab eis in dexteram partem."

[*V.* 3, 65; *V.* 4, l. 2, c. 35.] Quidam insanus affligebat

¹ secce 7 dromlach, *Lism.*

² dronglach, *Lism.*

³ erutsa, *Lism.*

⁴ for díud láí, at the end of night?

The Latin has "principio noctis," "in prima vigilia noctis."

⁵ vas ligneum apertum, *V.* 4.

Rosgab uamun mor na hóga batar i fail Brigte. Adubairt B. fris, "Pritcha bréthir nDé dún." "Ni chumcaim," or se, "cen umaloit duit: Car in Coimdid, a chaillech, 7 notcarfa cách; airmnitig in Coimdid 7 notairmitnigfe cách; aighi¹ in Coimdid 7 notaighthife¹ cách." Luid iarum in dásachtach uadib.

75. [*LB.* 64a; *Lism.* p. 46.] Fecht dogúid a hathair Næm Brigte co ndigsed co rí Laigen do chuinghið dilsigthe in chlaidim dorat d'a hathair fecht aile. Luid B. iarum co Dunlaing. Dia mbói i ndorus in duine, tanic mog do mogadaib² in rí do acallaim Brigte, 7 is *ed* atbert fria, "Dia nomsærtha-su don fognam hitú don rí, ropad am' cristaide 7 rofogenaind duitsiu." Roráid B., "Condiug-sa sin forsin rí." Luid B. iarum isin dún 7 conataig da ascaid forsin rí; dilsiuigud in claidib do Dubthach 7 a saire don mogaid. "Cid ara tiber-sa sin duitsiu," ar an rí. Atbert B., "Mad ail duit, dobérthar rige dot' macaib 7 nem duit féin." Atbert in rí fri B., "Flaith nime," or se, "uair nach facimm, ni chunnochimm; rige tra do mo macu ni-chun-chimm uair ni beo féin for aird. Tabair dam fot sægail 7 cach buaid

omnes ambulantes per loca. Comites Sanctæ valde timentes (erant). Dixit ad illum B., "Prædica mihi verbum Domini." Insanus dixit, "Jussa tua implebo: Ama Deum et amabunt te omnes; honora Deum, et honorabunt te omnes; time Deum et timebunt te omnes." Et cum hæc dixit, fugit.

75. [*V.* 3 c, 90; *V.* 4, l. 2, c. 10.] Quodam tempore B. patrem suum rogavit ut iret ad regem Laginensium, ut gladium quem ille rex patri suo ad tempus donaverat, in perpetuum donet. Exiit igitur B. ad regem. Cumque illa sedisset ad portam civitatis, venit ad eam unus servorum regis, dicens, "Si me absolveris a iugo regis, ego christianus ero et servus tuus ero." Dixit B., "Petam pro te." Tunc B. vocata est ad regem et dixit illa, "Volo a te ut detur in æternum gladius patri meo, et ut servum dimittas." Dixit rex, "Quid dabis mihi pro his." Ait B., "Si vis, vitam eternam dabo tibi et semen tuum reges erunt per sæcula." Dixit ei rex, "Vitam, quam non video, non quæro; de filiis, qui post me erunt, non procuro. Da mihi longam vitam, et victoriam in omni bello contra Nepotes Neil; jugem

¹ ataig, notatuigfeá, *Lism.*

² tainic mog, *Lism.*

fri hU Neill; uair is menice coccad etraind.” “Dobérthar,” ar B. Ised rocomailed, ár xxx. cath roimebad roime ind Eirinn, 7 a nai an Albain. Tancatar hUi Neill i Laignib iarn a ecaib-sium. Tucsat Laigin a c(h)orp dochum in chatha co roimebad rompa focedair.

76. [*LB.* 65 a; *Lism.* p. 46.] Fecht do B. oc imdécht a muig Laigen¹ co facca mac légind in a rith secci. “Cid thégi col-luath amlaid sin?” ol B., “Dochum nime,” ar in scolaige. “Duthraccursa dul lett,” ol B., “dena ernuighthi leamsa curab reid dam dul.” “A chaillech,” ol in scolaige, “guid in Coimdid lem corup soraid damsas techt dochum Nime, 7 guidfed-su Dia letsu corub reid duit 7 co ruca hilmile lett dochum Nime.” Gabais B. pater leis 7 ba craib-dech ó sin immach.

[*LB.* 65 a; *Lism.* p. 47.] Fecht ann tanic isin tech. Fócerd a cochall fliuch for bunnsachaib na gréne. Tan ann tancatar da chlam do chuinchid almsaine co B. Ni bóí araill isin coitchenn acht oen bó. Dorat B. dona clamaib in mboin sin. Dorigne indara clam atlugud

enim pugnam habemus contra semen Cuinn.” Dixit B., “Dabuntur hæc duo.” Post hæc triginta bella in Hibernia gessit et vicit omnia, octoque certamina prospere in Britannia egit. Factum est post mortem ejus Nepotes Neill fines vastare Lagenensium. Posuerunt Lagenienses corpus ejus mortuum contra hostes, et illico Nepotes Neill in fugam versi sunt.

76. [*V.* 3, 78; *V.* 4, l. 2, c. 61.] Quadam die B. ambulabat in loco campestri, et vidit quemdam juvenem scholasticum currentem velociter. Ait illi, “Quo tu curris tam cito?” Ille respondit, dicens, “Ad regnum Dei.” Dixit B., “Utinam merear tecum currere; ora pro me ut istud valeam.” Respondit scholasticus, “Tu roga Deum ut cursus meus non impediatur et ego pro te rogabo ut tu et mille comites tecum vadant ad regnum Dei.” Orante B. pro eo factus est religiosissimus usque ad mortem.

[*V.* 3, c. 92; *V.* 4, l. 2, c. 52.] Quadam die venit B. in domum. Fócerd a cochall super radium solis. Duo igitur leprosi ad B. venerunt quærentes eleemosynam. Illa quia nihil aliud habebat quod daret eis, unam vaccam quam habebat dedit eis. Quorum unus

¹ isin Currach, *Lism.*

budi do Dia; dimmdach imoirro in clam aile uair ba dfumsach. Doraid B. frisin clam n-umal, "An-su i fòss dús in tibre Dia ní duit, 7 teit ass in clam dfumsach ut con a boin." Is ann sin tainic araile fer co mboin leis do B.; dorat B. in mboin sin don chlam umal. O dochuaid for sét in clam dfumsach foremdid¹ immáin a bó a oenur, co tanic for cula co B., co mbói ic glamud 7 ic immdergud Brigte, "Ní ar Dia," or se, "doratais t'idpairt." Tiagait diblínaib na dá chlam dochum na Berba iarsin; dofuit isin sruth in clam dfumsach corosbaided; élaid in clam umal con a boin.

77. [LB. 65 b; *Lism.* 48] Tanic rigan Laigen 7 slabrad argait lea do B. an ídpairt, fuath delbi isin dara cind de. 7 uball argait forsin cind aile. Rothaisciset na hóga e cen fis do B., uair ba mór nogata² B. a crod 7 dosbered do bochtaib. Tanic clam co B., co rotriall B. in slabrad cen fis dona hógaib 7 co tarut dó. O rusfetatar na hóga is ed atbertsat, "Is becc do maith dún do thrócaire-siu fri cách," ol siat, "7 sind fén ic riachtain lessa bíid 7 étaig." "Ercid," ar B., "isin

gratias egit Deo, alter vero ingratus et superbus extitit. Dixit B. ad humilem leprosum, "Tu hic paulisper expecta donec Dominus aliquid nobis mittat; et exeat leprosus superbus cum sua vacca." Tunc vir quidam ad Brigidam venit habens vaccam in oblatione. Exiit leprosus superbus, sed solus non potuit vaccam minare, tandem reversus est ad B. et multis convitiis insultabat in eam dicens, "Non ex corde donasti eam, dura es nimium et immitis?" Deinde duo leprosi exierunt ad quoddam flumen; mersus est ibi leprosus superbus et absorptus est in profundum; humilis vero evasit cum sua vacca.

77. [V. 3, 50; V. 4, l. 2, c. 18.] Regina quædam ad B. venit cum donis, in quibus erat argentea catena, quæ habuit in summitate formam hominis. Hanc (catenam) puellæ rapuerunt et absconderunt in thesauris suis, B. vero distribuit omnia pauperibus. Venit (leprosus) ad B., et illa exiit ad thesaurum puellarum et invenit catenam et eam dedit pauperi. Hoc puellæ agnoscentes locutæ sunt dicentes, "Omnia das pauperibus et nos inopes relinquis." B. dixit, "Ite et

¹ forfeimig, *Lism.*

² nogatað, *Lism.*

eclais baili i ndenaim ernaigthi, fogéibthai and bar slabrad.” Dochu-atar 7 fuaratar na hóga andsin a slabrad.

[*LB.* 64 a; *Lism.* p. 48.] Tanic ri Lagen do celebrad dia Cásc dochum Brigitte. Iar forba uird in chelebartha luid ass in rí for sét. Dochoid B. do praind. Asbert Loman, clam Brigitte, na tomelad co tuetha dó gai rig Lagen. Luid techtaire ó B. i ndegaid in rig.

78. [*LB.* 65 b; *Lism.* p. 48.] Tancatar da chlam dian-icc co B. Adubairt B. frisin dara clam nige araile. Dorigned amlaid 7 ba hógslan fochétoir. *Dixit* B. frisin clám slán, “Déna frisin clam n-aile ósaic 7 nige th’fir chumtha, amal dorigine-sium umaloit duitsiu.” Ronig B. fén in clam. In clam roniged ann for tus is *ed* atbert, “Anndar¹ liumm,” ol se, “is áible tened moidit trem’ chroicenn”; déniu ráid imorro robenad-som fochetoir ó chlami ó mullach a chinn conice a bonnaigib for a anumaloit.

[*LB.* 65 b.] Fecht n-aill do B. ic techt do laim in epscuip co tárfas di cend buice isin cailiuch oifrin. Roopastar B. in cailech. “Cid,” or in fer gráid, “ara n-opai?” Dorogart in t-epscoip in gilla tue ind imaltoir. “Tabair do choibsená, a gilla,” or int-epscoip.

quærite catenam ubi ego oro in ecclesia, invenietis ibi catenam.” Cum exirent invenerunt illic catenam.

[*V.* 3, 55; *V.* 4, l. 2, c. 24.] Rex quidam venit ad B. ad solemnitatem celebrandam Paschæ.² Cum ibi celebrasset, surrexit ut iret ad domum suam. B. venit ad mensam. Leprosus cibum respuit comedere, nisi B. sibi daret hastam regis. B. misit equitem post regem.

78. [*V.* 3, 77; *V.* 4, l. 2, c. 51.] Duo leprosi venerunt ad B. ut salvi fierent. *Dixit* B. eis, ut alterutrum se lavarent. Sic factum est, et statim sanatus est unus. *Dixit* illi B., “Lava et tu socium tuum quod voluisti ut tibi faceret.” Tunc B. mundavit leprosum. Qui vero prius sanatus est ait, “Modo sentio scintillas igneas super humeros meos”; et statim corpus totum ejus lepra percussus est propter superbiam suam.

[*V.* 3, 94; *V.* 4, l. 2, c. 50.] Quadam die accessit B. ut Eucharistiam sumeret de manu episcopi et umbram hirci vidit in calice. B. noluit ex hoc calice bibere. *Dixit* episcopus, “Cur non bibis.” *Dixit* episcopus puero qui tenebat calicem, “Da gloriam Deo

¹ atar, *Lism.*

² Pentecostes, *V.* 3.

“Dochuadus,” or in gilla, “i tech na ngabur co tallus pocc ass 7 co nduadus a feoil.” Rophend in gilla 7 dorigne athrige.

79. [*Lism.* p. 49.] Fecht ann tancatar áigid co B., at iat uaisli craibdecha. Is annsin forcongair B. for araili fiur dia muintir techt dochum in mara co ndernad iasgacht.¹ Teit in fer 7 a murga lais, 7 tecmaing rón do; saidid inn in róngai, 7 cenglaid a theit dia láim. Tairrngid in rón in fer tar in bfairree co traig mara Breatan. Rocuired dano in ron for culai 7 a gai ann, cu rolaa in muir he forsin traig ba comfocraib do B. Tainic iascaire Brigte tar muir iarsin, co bfuaia a ron i traig mara.

[*LB.* 65 b; *Lism.* p. 49.] Fecht ann dorala do bachlach co romarb petta sindaig. Rohergabad lasin rig. Roforcongart B. for sinnach n-allaid taidecht asin caillid. Tanie dino co mbói oc clesrad 7 oc espai dona slogaib. Doluid in sindach slan fon caillid 7 slog Laigen etir echu 7 chona inn a degaid.

80. [*LB.* 65 b; *Lism.* p. 50.] Fecht ann robúi methel mor oc B. ic buain. Snigis fleochad mor i Muig Life, 7 nocar' fer banne in a

confitendo peccatum tuum.” Puer confessus est se in caprario fecisse furtum hirci et comedisse carnem. Pœnitentiam egit puer.

79. [*V.* 3, 74; *V.* 4, l. 2, c. 48.] Alia die venerunt hospites religiosi ad Brigitam. Tunc dixit B. cuidam viro de familia sua, “Vade ad mare, si possis afferre aliquid hospitibus.” Ille exivit et assumpsit secum hastam marinam, statim vero occurrit taurus marinus,² et misit hastam jaculatam et infixit eam in taurum; funes vero circa manum viri erant obnixi. Taurus autem traxit secum virum per mare ad Britanniae litora. Tunc funis scissus est et vir mansit in litore. Phoca vero reversus est cum hasta in mare, et venit ad litus loci in quo erat B. Vir autem ille tentavit navigare et venit, et invenit phocam in litore.

[*V.* 3, 128.] Quadam die rusticus occidit mansuetam vulpem. Alligatus est, et ad regem perductus. Ad Brigitam misericordia permotam Dominus misit unam de vulpibus feris, quæ, cum venisset, variis lusit artibus coram omnibus. Ipsa vulpes ad sylvam incolumis evasit, equitibus canibusque insequentibus.

80. [*V.* 3, 110.] Alia die messorēs B. in messem vocavit. Per totam provinciam pluviis abundanter effusis, sua messis sine pluvia

¹ iasgach, *Stokes*; iascairecht is more usual.

² phoca, *V.* 4.

gort-si. Fecht ann tancatar epscuip co B., 7 ní bóí aiccesi ní doberad dóib, iar mblegan na bó fa do robliged doridise.

[*LB.* 64 a ; *Lism.* p. 50.] Bennachais in dall clar-enech co mba slána a da súil.

[*LB.* 66 a ; *Lism.* p. 50.] Fecht ann doralá B. cusin mbaintrethaig, co rusmarb loeg a bó do B. 7 co roloise a garmain fóí. Dorigne Dia for B. co mba hógslán inn garmain iarnabarach 7 bóí in loeg immalle rá máthair.

[*LB.* 64 a ; *Lism.* p. 50.] Fecht ann do Epscop Erec 7 do B. i tír Laigen. Atbert si fri hEpscop Erec, "Ata cath etir do thuaith-siu innossa 7 a comaithgiu." Adubairt macclerech do muintir Epscuip Eirc, "Ni doig linn," ol se, "conid fír sin." Senais B. a roise in macclerig. Asbert in macclerech, "Atcfu-sa mo brathre ic a marbad innossa.

[*LB.* 66 a ; *Lism.* p. 60.] Tanic gataige chuicce, 7 tall secht multu uathe, iarn a hatuch for tús. Araide ó rohairmed in trét foritha¹ doridisi na mult.

perstitit. Alia die advenientibus episcopis, dum non haberet B. unde eos cibaret, vaccam unam tribus vicibus mulsit.

[*V.* 3, 102.] Benedixit B. cæcum tabulatam faciem² habentem, et oculos sanos semper habuit.

[*V.* 3, 113 ; *V.* 4, l. 2, c. 79.] Alio tempore venit B. ad virginem religiosam ; illa fecit vitulum vaccæ suæ occidi, et ligna telæ suæ fecit comburi. Dominus per orationem Brigitæ omnia renovavit. Ligna telæ mane inventa sunt integra, et vitulus ad matrem suam pervenit.

[*V.* 3, 71 ; *V.* 4, l. 2, c. 42.] Cum quodam die Episcopus Ercus et B. essent in via, dixit illa ad Episcopum Ercum, "Nunc bellum geritur inter tuam gentem et aliam." Unus de discipulis ex familia Sancti Erci non hoc credens, dixit, "Quomodo potes videre?" B. signavit oculos ejus, et ait ille discipulus, "Ecce, videntibus oculis meis, fratres mei decollantur."

[*V.* 3, 103 ; *V.* 4, l. 2, c. 72.] Quidam alacer ad B. venit, et septem verveces per astutiam ab ea impetravit. Sed dinumerato grege certus numerus inventus est, additis vervecibus.

¹ frith na multa, *Lism.* 50.

² qui vocabatur cretanus, *V.* 3.

LIFE OF ST. MARTIN.

81. [*LB.* 59 b.] Martain *didu* do *Frangcaib* a chenel 7 is o thus-tidib *særaib* sochenélchaib rogenair, 7 is in *Etáil* roalt. Miltndeicht do rigaib talmendaib dogníd a athair. Nosaantaiged *im*. Mártain as a naidendacht fógnam do Dia, ar, intan roptar slana .x. mbliadna dó, nothegaid don eclais dar sarugud a thusnigthe co mba sechtaretsid e. In tan *im*. roptar slana .xii. (bliadna) do, duthracair dul i ndithrub; acht rothairmisc ind lubra a æssi imbe. Araide noimraided a menma dogrés ina mainistreacha 7 ina reclesa. Iarsinni roboi iarum rohescongrad ó ríg Róman coromiltnigitis na *meic* an inad na senmiled, co romáirned a athair intí Martain don rig, uair ba format lais a mét rofognad do Dia, rocuibriged dano Mártain do miltngecht talmenda ind agaid a tholi.

Oen mog *tra* ised robui oc Mártain, 7 ba he Martain dognid umaloit doside im ghait a iallacrand de, 7 im nige a chos 7 im chumaid bíd fris ciarbo tigerna he. Ba hinísel dino, 7 ba cainuairrech 7 ba

81. [*LA.* 191 b.] Igitur Martinus Abariæ¹ Pannoniæ oppido oriundus fuit parentibus non infimis, sed intra Italiam alatus² est, Pater ejus miles fuit. A primis fere annis Martinus divinam servitutum spiravit, nam cum esset annorum decem ad Ecclesiam confugit invitis parentibus, seque catacominum fieri postulavit. Cum esset annorum duodecim heremum concupivit si ætatis infirmitas non fuisset impedimento. Animus tamen aut circa monasteria aut circa ecclesias semper intentus meditabatur. Sed cum edictum esset a regibus ut veteranorum filii ad militiam scriberentur, prodentē patre qui felicibus ejus actibus invidebat, captus et catenatus sacramentis militaribus est alligatus (non tamen sponte).³

Uno tamen contentus servo comite, cui tamen versa vice dominus serviebat, adeo ut plerumque ei et calceamenta ipse detraheret et ipse tergeret, cibum una caperent, hic tamen sæpius ministraret. Multa illius circa commilitones suos benignitas fuit, mira caritas,

¹ *leg.* Sabariæ.

² *leg.* altus.

³ add “non tamen sponte” from the same column.

hainmnetach imm a chommiledaib co tabratis cádas 7 onóir do. Ocus ní taiscead ní di a thuarustul acht a dæthin bid 7 étaig, acht dobered do bochtaib 7 aidelenechaib De, co na tomnide bad mílid acht bad manach.

82. In araile lathe *dino* in aimsir gemrid rofuair do Martain oc imdecht imalle re chommílethaib, doralá bocht nocht dó ic díucaire i ndorus na cat(h)rach Ambianensium. Rothuic *im*. M., uair ropo lan he do rath Dé, conid dó rochoimet Dia in bocht dia étiud. Doḡat iarum in cloidem triasin mbrat roboi imbe, 7 rothidnaic a leth don bocht, uair ní bui araill aige doberad dó. In lucht ba bæth *im*. nofaítbitis imbe, uair ba docraid a ecosc il-leth a broitt; in foirend *tra* ropo chundla, ba galar leo-side, nach doib fén doralá amlaid sin in bocht d' étiud. Isind aideche arcind ite(h)onnaire M. in Coimdid Ísu Crist col-leith a broit-sium imme; 7 *ised* roraid ria angliu, "Martinus adhuc catechumenus hac me contextit (veste)," .i. M. exarcistid is he dorat damsa indiu inn etach-sa. Robaitsed *dino* iarsin M. focetoir, acht ní roléic a miltndeucht uad.

patientia vero atque humilitas ultra humanum modum, ita ut eum omnes miro affectu venerarentur. Nihil sibi ex militiæ stipendiis præter quotidianum victum reservabat, sed opem ferebat misseris, ægentes alebat, nudos vestiebat, ita usus est, ut jam non miles sed monachus putaretur.

82. Quodam itaque tempore, media hieme quæ solito asperior erat, obviam habuit in porta Ambiensium civitatis pauperem nudum orantem ut sui prætereuntes missererentur. Intellexit vir Deo plenus sibi illum (aliis misericordiam non præstantibus) reservari. Arrepto itaque ferro mediam clamidem qua indutus erat dividit, partemque ejus pauperi tribuit, (quia) nihil præter (chlamidem) habebat. Interea de circumstantibus inridere nonnulli cæperunt, quia deformis esse, et truncatus habitus videretur; multi tamen quibus erat mens sanior, altius gemescere quod nihil simile tale fecissent cum vestire pauperem potuissent. Nocte itaque insecuta¹ vidit Christum clamidis suæ qua pauperem texerat parte vestitum; et audivit Iesum dicentem ad anguelorum multitudinem, "Martinus adhuc catacommenus² hac me veste contextit." Quo viso beatissimus ad baptismum convolvit, nec tamen statim militiæ renuntiavit.

¹ in secunda, *LA.*, read insequente.

² scētaretsid.

83. In araile fechtus tancatar barbardhu do indrud Franc, dothi-noil iarsin Julian Cessar a míledu 7 a múntir, 7 dorat múine 7 ascada do cech æn díb co toracht co M., ar dáig cathaigthe fri barbardu. Issed atbert M. frisín rig, “Duitsiu romíltniges-(s)a cusindíu; do Dia im. míltnigfet o sund immach 7 tabair tra t’ascada do neoch mílt-nigfes deit.” *Dixit autem rex*, “Ni for crabud léce do míltuidecht uait acht ar omun in catha immárach.” “Uair atbere-siu sin,” ol M., “regut-sa immarach cen arm etir na cathaib 7 nomdídnife in Coimdiu Isu Críst.” (*LB.* 60a.) Rocoimetad iarsin he lasín rig, cu rachomailled inní rogeíl do. Rofoíidset tra na barbárdhu iarnabarach techta uadib dia tabairt fén 7 cech æin, no cech neich bud leo do Julián Cesair ar síth friu. Cia tra diarbó aníollus cu mbad for Mártain dogneth Dia in mírbuil sin, ar na roelnitís roise in nóib o básaib na n(d)óine n-ecearib-dech in a fiadnaise.

84. Forácaib iarsin M. a míltuidecht talmanda 7 dochuaid co hEláir epscop Pictauæ co mbúi ré fota acca. Rop áil do Eláir co ragabad M. grada deochain. Rofrithbruid (.i. ro obustair) im. M. na grada sin ar iníse, róforcongair Elair fair co mbad exarcistid.

83. Interea, inruentibus intra Gallias barbaris, Julianus Cessar, coacto in unum exercitu, donativum¹ cœpit erogare militibus, et singuli citabantur, donec ad Martinum ventum est: “Actenus,” inquit ad Cessarem, “militavi tibi; patere ut nunc militem Deo, donativum tuum militaturus accipiat.” Tunc vero tyrannus infremuit dicens, cum non religionis gratia (sed) metu pugnæ quæ postera die erat futura detrectare militiam. “Si hoc,” inquit Martinus, “ignaviæ et mihi adscribitur, crastina die ante aciem inermis adstabo in nomine Domini Jesu Christi securus. Retrudi ergo in custodiam jubetur facturum fidem dictis. Postera die hostes ligatos de pace misserunt, sua omnia seque dantes. Unde quis dubitat hanc Martini fuisse victoriam, cui præstitum² sit ne vel aliorum mortibus sancti violarentur obtutus.

84. Exinde relicta militia Hilarius Pictavæ episcopum expetiit, et aliquandiu apud eum commoratus est. Temptavit Hilarius imposito diaconatus officio sibi eum Martinum implicare. Cum restitisset, indignum se esse vociferans, exorcistam eum esse præcipit. Quam ille ordinationem, (*LA.* 193) ne dispexisse tamquam humiliorem

¹ donativum, *LA.*

² prestiatum, *LA.*

Ni ro ob *dino* M. in grad sin ar na facistea co mbad *deroil* laiss. Nirba fota iarsin cu raforchanad M. i ffs co ndigsed d'forcetul a thusnigti robatar hi ngentlidecht. Rocomarleged iarum do d' elud acht co tised doridise. Dochuaid *tra* for a *set* conustarla do dfb *latrandaib*. Rotriall in dara latrand a béim ó thuaig, rothairmisc in latrand aile. Aráide rocúibrigthea a láma Mártain iarn a chúl, 7 doratad in dara latrand dia lommrad. Rosruc leis cul-loc nderrit, cor-iarfaid dó, "Cia halt duine thú?" Atbert M., "Cristaide," ol se, "misse." Roiarfaid in latrand, "Indat ómnach?" *Dixit* M., "Ni rabus-(s)a riam tan bam luga m' imecla, uair rofetar co fortachtaigend Dia dá cech æn bís i cúmgi 7 i tréblait; 7 is mo co mór gallragim detsiu fén, uair isa(t) *nemannac*¹ o throcaire Dé." Ropritchastar M. bréthir ndé do annsin, 7 rochreit iarum co mba craibdech in latrand iarsin.

85. Dochuaid iarsin M. *for* a sét, co tárfaid demun do i ndeilib duine 7 atbert fris, "Cipe leth dechais, a Mártain, no cip ed ní dogné bid adbartnaigthech demon duit." Is e frecera tuc M. fair, "In Coimdiu is fortachtaigtheoir damsa dogrés," ol M., "conid aire sin

videretur, non repudiavit. Nec multo post admonitus per soporem ut parentes quos adhuc gentilitas detinebat religiosa sollicitudine vissitaret. Ex voluntate Hilarii profectus est multis ab eo obstrictus precibus ut rediret. Perigrinationem illam aggressus est, ac incedit in latrones. Cumque unus secure elivata in caput ejus librasset, ictum ferientis dextram sustenuit alter. Vinctis tamen manibus post tergum uni spoliandus traditur. Qui cum eum ad remotiora duxisset percontari ab eo coepit quisnam esset. Respondit Christianum se esse. Quærebat etiam ab eo an timeret. Profetebatur M. nunquam se tam fuisse securum, quia sciret misericordiam Domini maxime in tentationibus affuturam; se magis illi dolere, qui Christi misericordia esset indignus. Verbumque Dei latroni prædicabat; latro credidit, idemque postea relegiossam agens vitam visus est.

85. Igitur M. inde progressus, diabolus in itinere humana specie adsumpta se ei obvium tulit, et ait ad eum, "Quocumque ieris, vel quocunque² temptaveris, zabalus tibi adversabitur." Tunc

¹ Read *nemranrach*, Stokes; but perhaps better *neminnaic*, un-worthy; *an-*

nac, guiltless, *O'D. Sup.*; so *nem-annac*.
² sic; read quodcumque.

nach fil omun¹ neich form." (O) rachuala *im*. diabul iarsin briathra na firinde rothinastar focétoir 7 dochuaid ar nemní.²

Tue M. iarsin a máthair a gentlidecht; forémdid *im*. a athair. Dochuaid M. iarsin cosin indsi dianid ainm Gallinaria. Doromailt annsin etir na lubid árchena ind athaba; acht uair rosairig M. in mbríg nemnig roguid in Coimdid *cu* rahéccad focétoir.

Rosuidig iarsin manistir dó, 7 nirfota o Eláir. Ronaccomail Eláir do M. araile sechtarétsid dia forcetul 7 dia fóglaímm a bás. Robenad in sechtaretsid o crithgalar co mba marb. In tan sin bóí M. fri a mainistir anechtair. In tan tanic dia eclais fofuair in sechtaretsid marb fri re tredenais. Tarlaic Mártain déra iarum 7 roguid in Coimdid; atracht focétoir in marb a bás, 7 robaitsed, 7 roindis co rucad an iffernd 7 co rigsuide in brithemon; 7 rochuala na haingliu ic a rad frisin mBrithemain, "Is é so intí ara nguid Mártain." *Dixit Judex*, "Lécid iarum co Mártain he."

86. Tan aile do M. oc imdecht, co cuala ualla troma oc cáined araile mogad fir airmitnig roforbai a bethaid ó gastí.³ Teit M. *cusin*

ei M. respondit, "Dominus mihi adiutor est, non timebo quid faciat mihi homo." Statimque e conspectu ejus inimicus evanuit.

Itaque matrem gentilitatis absolvit errore, patre hin malis perseverante (*LA.* 193 b). Itaque ad insulam cui Gallinariam nomen est secessit. Quo tempore elleborum venenatum gramen in cibum sumpsit; sed cum vim veneni sentiret periculum oratione repulit, statimque omnis dolor fugatus est.

Sibi monasterium conlocavit haud longe ab oppido Hilarii. Quidam ei se catacominus injunxit, cupiens sancti institui disciplinis. Languore correptus vi febrium laborabat. At tum M. forte disceserat. Regressus exanime corpus per triduum invenit. Cum M. flens orationi incubuisset, mortuus redditus vitæ, statim baptismum consecutus est, idemque referre erat solitus se ad tribunal Judicis ductum, deputatumque obscuris locis; (*LA.* 194 a) tunc per duos Angelos Judici fuisse suggestum, hunc esse pro quo Martinus orasset; ita per eosdem se jussu reduci Martino redditum.

86. Nec multo post dum agrum cujusdam præteriret clamorem et luctum excepit turbæ planguentis unum servulum viri honorati, qui

¹ amun in *Ms.*

² nemthní in *Ms.*

³ Better goisti or goistiu, *Stokes.*

marb sin 7 rothoduisce a bás tria *etarguide* in Choimded. O dorat M. ní i fertaib 7 inn adamraib rocomécnig(ed) som on phopul do gabail *epscepoti* Torindsí. Dorataid gráda fair iarsin. Atbertís *im.* na hepscuip ecrabdecha co nar *persu* dingbala don *epscepoti* hé, uair ba dochraid ó gnuis 7 ba dodelbda ó trilis. Ro fáitbe *im.* in popul cunnail dásacht na foirni-se; co rohórdned M. in *epscepoti* iarsin, 7 ní rosfácaib a éirdergud manaig in a *epscepoti*, ar ba humal inísel o chride.

Uair nar fúlaing tortromad na ndóine oc athigid chucai isin cat(h)-raig ar medón, rosuídig manistir dá mfe ceimend on chat(h)raig—sruth Liger don dara tæb di, carrac mór don leth aile, 7 en chonair innte. LXXX manach ba he a lín; ní bíd nach díles ic neoch díf; nirbo dilmain do neoch díf creicc no cennach do dénam; in foirend bas óo ic scribend, in lucht ba sine ic aurnaighi, uair ní bóí dán aile innte acht legend 7 scribend nammá; 7 is uathad nech díf téged as a recles acht mad don eclais. Immalle tra dathómlitís a próind; nis-

sibi laqueo vitam extorsit. Cellam in qua corpus jaciebat ingreditur, orat, et mox in oratione illius defunctus eregitur. Sub idem fere tempus ad episcopatum Toronicæ Aecclesiæ cogeatur a populo. Nonnulli tamen ex episcopis impie repugnabant, dicentes scilicet, contentibilem esse personam indignumque Episcopatu hominem vultu dispicabilem, veste sordidum, crine deformem. Ita a populo sententiæ sanioris hæc illorum inrita est¹ dementia; (L.A. 194 b) jam vero sumpto episcopatu, eadem in vestitu vilitas eadem in corde humilitas ut non propositum monachi desereret.

Cum inquietudinem se frequentantium ferre non posset, duobus fere extra civitatem milibus monasterium sibi constituit—ex uno latere præcissa montis excelsi rupe ambiebatur, reliquam planitiem Liger fluvius clauserat, una tantum via adiri poterat. Discipuli fere LXXX erant; nemo ibi sibi quicquam proprium habebat; non emere aut vendere quicquam licebat; operi scriptionis minor ætas deputabatur, majores orationi vacabant, quia ars ibi, exceptis scriptoribus, nulla habebatur; rarus quisquam extra cellulam suam egressus est, nisi cum ad locum orationis conveniebant.. Cibum una

¹ sic L.A. 194 ab, read inrisa or irrisa.

ibed nech dib fín acht intí nobid i sérg; soáide díb nohédithe o chilic.

87. In tan ticed M. as a manistir don cat(h)raig nobristís na déмна a cúibrige 7 nostrialltís foluamain isin éar for uaman Mártain.

[LB. 60 b.] Bui dino hi comfocús do M. loc i tégtis doine do ernaigthe amal bid martir amra nabeth in a suide; uair boi altoir fo annaimm martírech and. Nofiarfaiged M. ainmm 7 aimsir a chesta in martír hísín, 7 ní fuair. Óenis M. isin luc sin co rófoillsigead Dia dó cid boi and. Atconnaire M. intan sin foseud salach dorchá dia chlíf; cor' fiarfaid dó a ainm 7 a airilliud. "Latrand me," ol se, "7 for mo drochairilliud romarbad mé"; conid amlaid sin rodíchuired in chom-roreain sin tria Mártain.

Dia mbói M. for a sét iarsin itconnaire corp araile gentlide nobertha co forbannach dia ádnocul, sloig mora immalle fris, lín-anarta gela taris 7 goeth oc an imluad. Doig *im*. la Mártain *cu m(b)*ad ídal-

omnes accipiebant; vinum nemo noverat nisi quem infirmitas cogisset; plerique camellorum setis vestiebantur.

87. Siquoties venturus ad ecclesiam pedem extra cellulæ suæ extulerat videres energumenos rugientes, in ære raptos in sublime suspendi et trepidare appropinquante Martino.¹

Erat haud longe ab oppido monasterii locus quem falsa hominum opinio velut consepultis ibi martyribus consecraverat; nam et altare (LA. 195 a) ibi a superioribus episcopis constitutum habebatur. Martinus flagitabat nomen sibi martyris et tempore passionis ostendi, sed grandi scrupulo permoveri cœpit quod nihil certi constans sibi majorum memoria tradidisset. Ad locum pergit, oravit ad Dominum ut quis esset ostenderet. Tum conversus ad lævam vidit prope assistere umbram sordidam atrocemque;² imperat nomen meritumque loqueretur. Confitetur latronem fuisse ob scelera percussum; atque ita Martinus populum superstitionis illius absolvit errore.

In sequenti tempore dum iter ageret accidit ut gentilis cujusdam corpus, quod ad sepulcrum cum supersticioso funere defferebatur, obvium haberet conspicatusque venientium turbam et quia agente vento candida³ lintiamina corpori superjecta volitarent, profanos

¹ Surius, p. 277.

² et trucem, *Surius*.

³ I supply *candida* from three lines lower down.

adrad dognethea ann. Tuarcaib M. airrdhe croiche Crist in a agaid co-rofast iat isin luc sin. O rathuic tra corba corp dia adnocul, tue airrde na croiche doridisi 7 roimdigset focétoir, co mba follus comus cúbrig 7 tuaslacthi oc Mártain insin.

88. Crand gúis noadratis na gente, 7 rop áil do Mártain a thescad, acht ní rolcset na gente dó. Atbert óen díb, “Tescfamít-ne fén in crand-sa, 7 tair-siu foi.” Ropa tol do Mártain sin. Rocumbríged tra M. isin luc i mba demin leo in crand do thuitím; rothescsat na genti in crand co fáilte; Oteonnaire¹ M. in crand oc tuitimm fair, tuarcaib airrdhe na crochi coimdeta in a agaid cor’srained iarsin in crand tar ais forsna gentib co rosmarb sochaide díb; 7 rochreidset andsin sochaide dona gentib do Críst 7 do Mártain triasin firt sin.

89. Fecht aile didu do M. ic loscud ídaltige 7 ruc in gæth in lassar *cusin* tech comfocús. Signis M. airrde na crochi in agaid na lasrach, *cu* rasoar in lassar *iarum* in agaid na gáithe ciar’ba machtuad.

sacrificiorum ritus agi credidit. Elevato in adversa signo Crucis imperatur turbæ non moveri loco. Sed cum comperisset exequiarum illam frequentiam esse, elevato rursum manu dat eis abundi potestatem (LA. 195 b) Ita eos et cum voluit stare compulit, et (cum)² libuit abire permisit.

88. Cum fanum antiquissimum diruisset et arborem pynum quæ fano erat proxima esset adgressus excidere, tum vero gentilium turba succidi arborem non patiebantur. Unus ex illis ait, “Succidemus hanc arborem, tu veni, ruentem excipe.” Martinus se facturum pollicetur. Itaque eo loco vinctus statuitur quo arborem esse casuram nemo dubitabat; succidere ipsi pinum cum gaudio cœperunt. Martinus opperiens, cadenti super se arbori, elevata in obviam manu, salutis signum opposuit; tum vero turbinis modo retroacta ruit ut rusticos pene prostraverit; et gentiles stupere miraculo et nemo fere ex gentilium multitudine fuit qui non in Dominum Jesum crediderit.

89. [LA. 196 a.] Sub idem fere tempus cum fano ignem iniecisset, in proximam domum, agente vento, flammarum globi ferebantur. Martinus tectum scandit obviam se advenientibus flammis inferens, tum vero mirum in modum cerneret contra vim venti ignem retorqueri.

¹ itconnaire in *Ms.*

² I insert *cum* from *Surius*.

Rop áil do M. cor darcend araile tempail moir a mboi ídal-adrad, acht ní rolécsset na génti dó. Dodechutar dá aingel fón arm-gaisced co rustaifnisset na genti, 7 cor'laud darcend in tempul iarum. Dodechaid M. iarsin do thóruma ingine ánbrachtaige ná cumcad cor do chois nó do láim di; 7 dorat aláim¹ coisecartha in a gin co rosc focétoir.

Araile fer, Detradius a ainm, notechtad mogaid lán do dem-naib. Ised roraid Detradius fria Martain, "Creitfet-sa do Crist madan-indarba-su na demna om' mogaid-si." Dochuaid M. immalle fris 7 roindarb na demna on mogaid, 7 roe(h)reit Detradius focétoir do Crist.

90. [LB. 60 b.] Fecht aile do M. ic imdecht *conacca* demun ngrana an indliss araile fir maith. *Forcongair* fair co ndigsed asin luc sin, ised tra dochoid isin coic; noithead in tróg hisin 7 nóathcumad cech éin ticed chucca. Dorat M. *im.* a méra in a gin 7 ised atbered fris, "Ma techta cumachta tesc na méra-sa." Roimgaib tra demun

Cum templum opulentissimum superstitione² religionis voluisset evertere restitit ei multitudo gentilium. Duo angeli hastati atque scutati se obtulerunt ut rusticam multitudinem fugarent, et templum dirutum est.³ Descendit ad domum⁴ puellæ quæ paralisseos ægritudine tenebatur, omni ex parte præmortua, et oleum cum benedixisset⁵ in os puellæ infudit statimque surrexit.

Tetradi cujusdam viri servus dæmonio correptus erat. Spondet Tetradius se, si de puero dæmon fuerit exactus, Christianum fore. Martinus ad domum descendit, et immundum spiritum a puero ejecit, statimque Tetradius Dominum Jesum credidit.

90. [LA. 197 a.] Per idem tempus ingressus patrisfamilias cujusdam domum, horribile in atrio domus dæmonium vidit. Cui cum ut discederet imperaret, cocum patrisfamilias⁶ arripuit; sevir dentibus miser cœpit et obvios quosque laniare. Digitos ei Martinus in os intulit, "Si habes," inquit, "aliquid potestatis,

¹ read ola (?).

² superstitiose, *Surius*.

³ dum profanam sedem diruisset, *LA.*,
196 ab.

⁴ ad domum, *Surius*; "ut visitaret,"
LA.

⁵ consecratum, *Surius*.

⁶ quemdam e familia, *Surius*.

méra Mártain amal bid iarnn derg noberthá in a craes. Roescomla demun iarum tria thepersin a brond 7 rosléic na follechta salcha. Araile tan rogab crith 7 uamun mor in cat(h)raig a mbói M., ar is é scél roslad fon cat(h)raig, na barbárdhu do thidecht dia hinnrud: forcongart M. duine démnach bóí isin cat(h)raig do thabairt chuige, co roiarfaid de cid dia mbói in scél. Atbert in duine fris, “^x *demonēs venerunt nunc in civitatem*; is iad doronsat in doilbed-sa, dáig co ndechta-su asin cat(h)raig.” Conid amlaid sin rosærad in chathair.

91. Araile tan do M. co ro crécht-naiged co mor, tainic aingel isind aidche co roglan a créchta 7 nos-imbir ongain slanaide fair, co mba hogslán iarnabarach amal na bud crécht-naigthe riam.

Fecht and do M. in a recles tæd demun chuici 7 adarce lán do fuil in a láim, 7 ised atbered, “Cáitt itá do nert a Martain? Uair rotmarbu(s)-sa innossa oen dot’ múintir?” Dorogart M. a múinntir cor’ iarfaid díb cia romilled on guasacht-sa. Atbertís nirba nech dona

hos devora.” Tum vero, ac si candens ferrum faucibus accipissit, digitos beati Martini vitabat attinguere. . . . Fluxu ventris dæmon egressus est fœda relinquens vestigia. Interea cum de metu² atque impetu barbarorum subito civitatem fama turbasset: dæmoniaticum ad se exhiberi jubet, imperat ut an verus esset hic nuncius fateretur. Tum confessus est se³ .x. dæmones fuisse qui rumorem hunc per populum dispersissent⁴ ut ex illo oppido M. fugaretur. Ita metu civitas liberata est.

91. [197 b.] Ipse autem cum cassu quodam multis vulneribus esset affectus, nocte ei Anguelus vissus est eluere vulnera, et salubri unguento corporis superlinere livores,⁵ atque ita postero die restitutus est sanitati, ut nihil unquam pertulisse se incommodi putaretur.

[198 a.] Quodam tempore diabolus bovis cruentum in manu cornu tenens cellulam ejus inrupit, “Ubi est,” inquit, “Martine, virtus tua? Unum de tuis modo interfici.” Tunc ille vocatis fratribus (ab eis petit) quisnam hoc cassu fuisset adfectus. Neminem quidem deesse de monachis, sed unum rusticum mercede conductum

¹ xui in *Surius*.

² motu, *Surius* and *Hornius*.

³ i.e. sedecim.

⁴ disseminassent, *Surius*.

⁵ membra contingere, *Surius*.

manchuib acht araile fer tírtha¹ dochuaid fón caillid for cend chonnaid ; co tarut dam robói fón féidm a adaire in a bléin *co nusmarb focétoir*.

92. [LB. 61 a.] Fecht aile do M. in a recles tæst demun chuci *co ndessid* in a fail-sium ; delrad dermair remi, sollsi adbul imbe-sium fén, os e solusta taitnemach, étach rigda imbe, mínd rig for a cend, iallacranda orda imbe. Atbert iarsin, “ Cid chunntabairtaige a Martain ? Is messi Crist dodechaid *cusna talmandaib*, 7 rop áil dam infoillsiugud² duitse for tús.”

Atbert M., “ Ni chreitim-sea Crist do thidecht acht isin deilb 7 isin ecose in³ rochesair.” O rachuala diabul na briathra sin rothin focétoir amal diaid co rolín in recles o bréntaid.

Atchíd tra M. ina haingliu ic imacallaim in a fiadnaise ; diabul *im*. cip e deilb i tísad co M., cid in a folaid⁴ díles *no* araile fuath tarmchruta, atcítea o Martain he. Nochluintís dino na brathre esium 7 diabul ic a aithisiugud Mártain o nach cúmcaid araile dó.

ut vehiculo ligna deferret, ire in silvam nuntiant junctis bobus, bovem excusso capite inter inguina cornu dejecisse ; nec multo post vitam reddidit.

92. [199 ab.] Quodam die oranti in cellula diabolus adstetit præmissa præ se potestate et circumamictus luce porporea, sereno ore, læta facie, veste regia indutus, diademate redimitus, calceis auro⁵ inlitis. Tum Zabulus dixit, “ Martine,” inquit, “ quid dubitas ? Christus ego sum discensurus ad terras prius me manifestare tibi volui.”

“ Ego,” inquit Martinus, “ Christum nisi in ea forma habituque venientem⁶ quo passus est] non credam.” [199 b.] Ad hanc ille vocem statim ut fumus evanuit, cellulam quoque foetore complevit.

[198 a.] Constat etiam anguelos ab eo plerumque vissos ita ut conserto invicem apud eum sermone loquerentur ; diabolum vero qualibet sub imagine, sive se in propria substantia contineret, sive in diversas figuras transtulisset, ab eo videbatur. Testabantur etiam aliqui ex fratribus audisse se demonem protervis vocibus increpantem Martinum quia fallere non posset insidiis.

¹ drying man, *Stokes* ; *recte* country-man, rusticus.

² or m'foillsiugud.

³ for ir-rochesair.

⁴ read folad ?

⁵ auroque, *LA*.

⁶ venisse, *Surius*.

93. Araile fer cristaide, Evantius ainm-side, robenad on crithgalur, 7 dorogart Martain chuci. Ba slán in fer sin resú tised M. co leth conaire chuci. Doc(h)uaid in a frithsét M. *co nasrue* laiss dia thig. Is andsin roben in nathir gilla do muintir ind fir cétna, co nderna att dícend di a churp. Tucad focétoir co M., 7 dorat-som a méra imon crecht co rofaise, 7 tanic sruth do neim 7 do fuil asin crecht. Atracht in gilla focétoir 7 sé ógslan, 7 rosubachsát na huli in mírbuil sin, 7 atbertsat na boi fó nim coniced indsamail Mártain i fertaib 7 im-mírbulib 7 in adamraib.

94. Fecht do M. ic imdecht, dodechaid imad dermair na ngenti in a frithset. Tanic araile bannscál 7 a mac le co M., 7 roguid intí Martain co rothoduscad a mac di. Rofill M. a glúni annsin, 7 dosgni slechtain 7 crosfigill, 7 roguid in Coimdid *co nduthracht*. Atracht in mac a bás focétoir, 7 rocretset na genti do *Crist*.

Fecht aile do M. oc imdecht, dodechaid bó dásachtach in a

93. [209 ba.] Cum Evanthius, vir Christianus, gravissima febris ægritudine cœpisset urgeri, Martinum vocavit. Priusquam medium viæ spatium M. evolveret virtutem advenientis sensit egrotus recepta continuo sanitate. Venientibus nobis (i.e. Martino et Sulpicio) obviam ipse processit, et redire cupientem magna prece detinuit. Interim unum e familia puerum lethali ictu serpens percussit, cerneret omnibus venis inflatam cutem ad utris instar. Quem jam exanimem Evanthius ante pedes Sancti intulit. M. pertractans membra, digitum prope ipsum vulnusculum fixit, et per vulneris¹ foramen virus stipavit cum sanguine et effluxit. Puer surrexit incolumis, et omnes obstupefacti tantæ rei miraculo fatebantur non esse sub cælo qui Martinum possit imitari.

94. [LA. 210 ab.] Dum vicum quemdam præteriret obvia ei immanis turba gentilium processit. Mulier quædam corpus exanime filii sui Beato cœpit offerre, dicens, "Restitue mihi filium meum." Cum genua flexisset, et ubi consummata oratione surrexit, vivificatum parvulum matri reddidit. Tum vero multitudo omnis Cristum fateri cœperunt.

[212 a.] Per idem fere tempus a Triberis² revertenti fuit² obvia vacca quam dæmon agitabat, quæ, relicto grege suo in homines ferebatur.

¹ ulceris, *Surius* and *Hornius*.

² Treveris, fit, *Surius*.

agaid, 7 foracaib a bú 7 nosfeochraiged fria dáinib. Itchonnaire M. demon for a drúimm, 7 atbert, “Forassaig on anmanna nemurchoitech.” Forassaig demon focétoir la brethir Mártain, 7 ba cennais in bó.

95. Cessair-galar ticed cecha bliadna i tír Seno(n)icca. Roguidset aittrebthaide in tíre furtacht o Mártain. Roguid M. in Coimdid forru 7 rosærtha on tedmmaim na cessari. Triasin fichit bliadan tra boi M. in a bethaid ní thanic in c(h)essair; iarn éc tra Martain focétoir tanic in c(h)essair. Follus tra as sin co cáined in doman do bás Martain amal nofailtniged dia bethaid.

Araile daine batar i nguasacht mor for Muir Thorréen; uair runguidset Martain rosærtha forcétoir dian imbádud.

Fecht do Martain in a recles atconnaire dá demon forsin carraic os in manistir, 7 ised atbertiss, “Eibisa tebricio,”¹ mar bud ed atbertis, “Dena calma a Bricio, Dena calma a Bricio, nert maith a Bricio, do immdergud Martain.” Dodechaid Bricio cen fuirech co Mártain 7 roscéid míle aithise fair. Ni rocumscaiged im. M. de sin acht ised atberead, “Ar rofodamar Ísu intí Iudas dia brath, cid dino ar nach

Vidit Martinus dæmonem dorso illius supersedentem, “Desiste,” inquit, “innoxium animal agitare.” Apparuit² nequam spiritus et abscessit jubente Martino, et bucula ove placidior gregem suum petiit.

95. [216 a.] Pagum quendam in Senonico annis singulis grando vastabat. Incolæ a Martino auxilium poposcerunt. Facta ibi oratione M. regionem liberavit ab ingruenti peste. Per viginti annos quibus postea mansit in corpore grandinem nemo pertulit; eo anno quo ille diffunctus est rursus incubuit rediviva tempestas. Adeo sensit mundus ejus excessum, ut cujus vitâ jure gaudebat ejusdem morte lugeret.

[218 a.] Cum in Terreno mari navigarent quidam viri, extremum vitæ omnibus fuit discrimen; cum clamaverint, “Martine eripe nos,” mox cursum cum summa quiete tenuerunt.

[218 b.] Quodam die dum in area quæ tabernaculum ejus ambiebat resedisset vidit .II. dæmones in rupe quæ monasterio supereminet, inde alacres et lætos hujus adhortationis vocem emittere, “Eia te Bricio, Eia te Bricio.” Nec mora, Bricio inrupit et evomuit in Martinum mille convicia. M. quidem mente tranquilla commemoratus est, “Si Christus Judam passus est, cur ego non patiar Bricio-

¹ read Eia te Bricio bis (?)

² paruit, *Surius*.

fódemaind-sea Bricio dom athisiugud?" Rogní *tra* Bricio athrige, 7 roslecht fo chossaib Martain 7 dorat M. dilgud dó.

96. Ar it immda ferta 7 mirbuile Martain, is lor bec díb ar desmbírecht, ar ní coemnestár an aísnes uli acht mine tísed Dia fessin no aingel Dé do nim dian indisse; uair a betha inmedonach 7 a airbert bith cech lathi 7 a menma indfeithmech dogrés i nDia, a abstanait 7 a mesraigetú, a morsæthar hin óinib (7) in ernaigtheib nis-fil nech conicfad an aísnes; ar ní sechmallad nach uair no nach momint aimsire cen ernaigthe no cen léigend. Ba he mét a úmbla *con* niged cossa nan óigead 7 co tábrad usce dar a lámú; 7 ní súided an inad cumdachta amal tsuidit araile hi cathairib cumdachtaib. Mor in maith corba cendais do Martain o briathraib, *cor* ba cunnail o imacallaim, *cor* ba herlam ic tuaslucad cest. Ocus ba hingnad sin i nduine nárlég littri no léigend in a óitid. Ba hæn som 7 ba hinund dogrés co taitned in failte nemda .i. ráth Dé, for a gnúis sechtar aicniud duine 7 is e a mét ón cona tómnitheá etir comba duine é for mét a ratha 7 a airmiten.

nem?" Interea Bricio reductus ad pœnitentiam ad Martini se genua prosternit, et non erat apud Martinum labor difficilis ut ignosceret ei.

96. [199 b.] Quamquam in Martini virtutibus quantula est ista laudatio, sermo claudendus est, non quod omnia quæ fuerant dicenda defecerint; nam etsi facta illius explicari verbis utcumque potuerunt, [200 a.] interiorem vitam illius, cotodianam conversationem, et animum cœlo semper intentum, perseverantiam et temperamentum in abstinentia et jejuniis, potentiam in orationibus, non si ipse (ut aiunt) Humerus emergeret, posset verbis exponere; nunquam hora ulla, momentumve præterit quo non aut orationi incumberet aut insisteret lectioni. Credi non potest qua me humilitate suscepit cum me suo convivio dignatus est adhibere, nobis pedes abluit, et aquam manibus nostris obtulit. In ecclesia nemo unquam illum sedere conspexit, sicut quemdam nuper vidi sublimi solio et quasi regio tribunali celsa sede residentem. Credi non potest qua me benignitate suscepit; jam vero in verbis et confabulatione ejus quanta dignitas erat, quam in absolvendis scripturarum questionibus promptus. Quod mirum est homini illiterato ne hanc quidem gratiam defuisse. Unus idemque semper cælestem quodam modo lætitiâ vultu præferens extra naturam hominis videbatur.

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97. [*Lis.* 30 b.] Bá fer irisech a athair in meic sin .i. Findlog; is amlaid batur in lanamain sin i coibligi dligthig fo riagail Espuic Eirc. Atconnaic máthair Brenainn aislingi resú rogenair Brennann .i. lán a hochta d'ór glan do beith aice, 7 a ciche do taitnem amail t-snechta. Iar n-indisi na haislingi d'Escop Eirc, adubairt gu ngeinfeth uaithi gein chumachtach buđ lán do rath in Spirta Nóib.

Araili fer saidbir báí in aitreib cofada oc taig Finnloga, Airdi mac Fidaig a ainm. Tainic primfaid na hEirenn in tan sin co tech Airrde .i. Beg mac Dé. Rofiafraig Airrde do Bec, "Cid ni is nesa dún innosa?" Adubairt Bec, "Geinfid do rí dilis dingbala féin ead-rat 7 muir inocht, 7 biđ sochaidi do rígaib 7 do ruirechaib aideorus he." Isinn adaig sin rucsat tricha bó trichait læg ag Airrde. Iarsin roéirig Airrde co moeh arnabarach, 7 boi oc iarraid in toigi a rucad in mac beag, 7 fuair tech Findloga 7 in naidiu ann, 7 roslecht co duthrach-tach 'na fiadnusi, 7 ros-edbair in trichait loilgech con a lægaib dó.

97. [*Cod. Kilk.* 56 ba.] Ejus pater Findluag nomine erat fidelis, qui cum uxore sua in legitimo matrimonio sub confessione Erci Episcopi vivebat. Mater Brendani, antequam natus ipse esset, vidit visionem, id est, sinum suum auro obrizo plenum et mamillas suas magno radiantes splendore, et hanc visionem narrans Erco episcopo, qui ait, "Homo potentia magnus¹ plenus spiritu sancto ex te nascetur."

Quidam vir dives filius Airde erat in vicina domo. Ad ejus hospiciū venit veridicus propheta nomine Beccus. Interrogavit eum ille dives dicens, "Dic nobis aliquid novum bonum quod citius eveniet." Ait propheta, "In hac nocte inter te et mare dominus tuus nascetur, cui semen tuum serviet et multi pro sua sanctitate adorabunt." In illa jam nocte illi diviti triginta vaccæ totidem vitulos parturnverunt. Mane² autem ille dives surrexit, et villam ubi puer sit natus quæsit, et inveniēns infantulum humiliter adoravit genibus

¹ Sic *Ms. Salmant.* magnæ felicitatis, *Cod. Kilk.*

² lucente aurora, *Sul.*

Rogað iarsin an brugaid in mac in a laim, 7 adubairt, "Bid dalta damsas in mac so."

98. An adaig im. gene Brenainn adconnaic Espoc Eire Alltraigi Cailli fo æn lasair dermair, 7 tintirecht nan aingiul imon tir immacuairt. Eirgius Espoc Eire gu moch arabarach 7 tainic gu tech Finnloga, 7 rogað in mac in a laim, 7 adubairt fris [*Lis.* 31 a], "A duine Dé! gað misi cucat amal manach ndilius; *et*, cid sochaidi is forbfaeilid friat' gein, as forbfailtiu mu chridi-si." Ocus rochí i comurtha faelti 7 ron-baist. Rucsat a muintir leo hé cu mboi bliadain occa iarsin ie a altrum.

I cind bliadna iar sin ruc Espoc Eire lais ar amus a muime féin .i. Íta; 7 bai coic bliadna oc Ítta 7 tue in chaillech grad ndermair dou. Ocus nobith Brenainn oc sirgaire frisin caillig cech tan atéid hí; rofiarfaig Ita de, "Cid dogní faelti duit, a naéidi noem," ol sí. "Tusa," ol sé, "ateim oc labra frim choidechi, 7 oga imda ele amail tusa, 7 siat acum comaltram as cech láim dia chéle."¹

flexis, et ei obtulit xxx vaccas cum vitulis suis. Et accepit puerum in ulnas suas et dixit, "Confiteor te, fili, in alumpnum meum."

98. Sanctus autem Episcopus Ercus in illa nocte in qua natus est B., vidit regionem illuminatam luce clarissima et angelos circumvolitantes super villam. Et exurgens mane venit ad domum Findloga, et accipiens eum in ulnis suis ait ei, "Homo Dei vivi! suscipe me monachum tibi obedientem; [*C. Kilk.*, 56 bb] quanto gaudio corda hominum de tua nativitate debent gaudere cum angeli lætentur de te, et cor meum magis omnibus de te gaudet." Lachrymansque baptizavit infantem. Nutritusque uno anno in domo parentum suorum.

Finitoque anno venit Episcopus Ercus, et duxit eum secum ut aleretur apud Sanctissimam Ytam; et Yta nutritvit quinque annis et gloriosa Virgo diligebat eum valde. Et virgo, videns eum jocundo frequenter animo, interrogavit eum dicens, "O sancte infans, quid lætificat te?" Puerulus dicebat, "Quia te video mihi loqui, et alias tibi similes sanctas virgines semper, et me lætificant tenentes me in manibus suis."

¹ The Irish adds that these were angels in the forms of *sanctæ virgines*.

I cinn .v. mbliadne iar sin roleg oc Espoc Eirc a šalma co gressach, 7 ba fada la hIta beith 'na ecmais. Ni raġa b6 blicht oc Espoc Eirc; rob6i sium tra in araile la occ iarraid bainne for a aidi. Is iar sin ticed ind ag allaid *cecha* l6i do Sl6ib Luachra con a l6eg le, co mbligthe dosum hi.

99. Is ann sin b6i Brig inn a farrad-sum .i. derb6iur do, 7 ba dermair m6d a grada lais; 7 rofegaġ gn6is a aidi amail ruithen grene.

[*Lis.* 31 ab.] Dochuaid Eirc do proicept. Luid-sium lais isin carput 7 ba h6sach deich mbliadan Brenann in tan sin. Facabarsoin a 6nar isin charput iar ndul don chl6rech don proicept. Suidius B. isin carput 7 s6 oc gabail a šalm a 6nar. Is ann sin doriacht ingen m6n macachta do cenel r6gda 7 sillis fair 7 fegaġ a gn6is aluinn edrocht, 7 fuabrais l6im chuide isin carput, 7 a cluiche do denam ris.

Is ann aspert-som fria, "Imthig dod'tig, ciġ dod-fucc ille?" Ocus geib6d-sium ialla in c(h)arpait 7 gabuġ for a sraeigled cu cruaid, cu raib6 ic cai 7 occ diucairi cu riacht gu hairm a raibe a m6thair 7 a hathair.

Post jam quinque annos legebat apud Episcopum Ercum, et erat S. Ita tristis de absentia sui alumpni. Nec lac nec vacca erat in illo loco; quærebat quodam die lac et postulavit ut biberet. Deinde Dominus fecit cervam cum suo vitulo per multos dies de Monte Luachra venire, et mulgebatur pro Brendano.

99. Habebat B. germanam nomine Brig, quæ visitans eum effecta est gratiâ Spiritus Sancti sancta, quam valde amavit; cujus facies quasi aspectus lunæ, facies sui magistri Erci quasi globus solis semper videbatur.

Solebat Ercus ire prædicare. B., cum decem annorum esset, exiit in curru in comitatu Erci. Descendente viro Dei prædicare, B. mansit in curru. Sedit B. in curru legens. Vidensque eum pulchra regia quædam puella speciosum forma volebat ascendere ad illum in curru et cum eo ludere.

Cui ait, "Revertere ad propinquos tuos, quid huc quaeris, filia?" Et accepit flagellum [57a] et percussit eam fortiter. Quæ flens et tristis reversa est ad suos.

100. Impoidius iar sin Espoc Eirc 7 gabuïd ic a çairiugud-sum cu gér im bualad na hoigi neimelnídi. "Dogen-sa aithrígi inn," ar B., "7 abair-si hí." "Tair isin uamaid-sea co maduin," ar Erc, "7 bí at' ænar intí." Oirisíð Epscop Eirc i bfarrad na huamaid ic eistecht ra Brenainn cen fis dó. Atelos tra fogur gotha Brennain ag gabáil a sálm. Is ann sin adconnuic in clérech buíðne aingel súas cu nem 7 anuas co talmáin immon uamaid co maduin. O sin imach im. nír' chumaing nech gnúis Brennain d' faicsin ar imad na ruithned ndiaða acht Finan Cam a ænar, áir ba lán do rath in Spirta Nóib éisíde.

101. Araile lá batar oc imthecht foran sligid .i. Brenann 7 Espoc Eirc; doralá oen óclach in a cuidechta for an sligid. Teacmuid didiu namait batur aigi do, 7. adubairt, [*Lism.* 31 b.] "Muirbít sud misi innosa." "Eirg ar scath in chairthi cloichi ucut," ar B., "7 sín ar a scath tú." Et tocbuïd B. a lama fria Dia 7 dogní ernaighthi, co ros(o)ei trea in t-óclach i richt coirthi cloichi. Teacait a namait-sium 7 benuid a cenn de in a richt-som; et maraïð beos in cloch sin arna

100. Rediens autem Episcopus increpavit illum de percussione virginis non cognoscentis adhuc malum. Respondit B., "Dic quod vis, et ego poenitentiam implebo." Dixit ei Episcopus, "Mane in illa spelunca usque mane solus." Mansit ergo B. ymnos Deo decantans; Episcopus prope speluncam contemplando sedit, nesciente Brendano; et mansit B. psalmos decantans. Et videbat Ercus choro angelicos inter speculum et caelum ascendentes et descendentes per totam noctem. Tantum deinceps vultum pueri Deus claritate illustravit ut in faciem ejus, præter S. Finanum cognomento Cam, qui similem sortitus est gratiam, intendere non possent.

101. Alio die cum Ercus Episcopus et Brendanus ambularent in via, accidit ut quemdam militem in comitatu conviatorem haberent. Qui, cum vidisset inimicos suos sibi occurrentes, dixit, "Ecce ad me occidendum veniunt." B. ait, "Vade et esto juxta propinquum lapidem. Elevansque manus suas in oratione benedixit virum et mutavit virum in formam lapidis (et lapidem in formam viri). Venientes inimici occiderunt hostem et amputaverunt caput ejus; lapisque ille truncus stat adhuc. Ercus ait, "Debetis poenitentiam¹ agere;

¹ 'perviam' seems to be in the *Ms.*, which is perhaps a rendering of *aithrígi*, or return, *conversio*, to God.

dicennad. “Denaíð aithrigi,” ar Escop Eire, “uair ceann na cloiche fil occuib.” Dogníat iarum aithrigi ndicra fo riaguil Espuic Eire o sin immach.

102. Iar bfogluim im. *canone* petarlaice 7 nuifiadnuissi do Brennain, dob ail dó riagla noem n-Erend d’ fogluim. Cedaigis tra Espoc Eire dósum dul d’ fogluim na riagla sin ár ro fitir gurup o Dhia robui dósom in comairli sin; 7 adubairt, “Tar doridisi cucamsa cu rogaba tú grada uaimsi.”

Iar ndul dosom d’agalluim a muime .i. Ita, is ed adubairt in cedna fris, riagla naem n-Eirenn d’ fogluim 7 adubairt ris, “Na dena fogluim ag mnaib na ac óguib cu nach derntar hégnach.” “Imthig,” ar sí, “7 teicemaid læch duit ar an sligid. Ecmaing dano ba hé mac Lenin in læch sin.” Doralá mac Lenín dó, is ann doraid B. fris, “Dena aithrigi, ar itá Dia ocut’ togairm.” Is ann sin rosoei Colmán mac Lenin eusan Coimíð, 7 cunđuigter eclasa leis focédair.

103. Iar sin rosiact B. crích Connacht fo clú araili fir craibdig bai ann .i. Iarlaithe, *et* rosfoglaím-sium na huili riagla aici-sein. *Et*

videte modo caput lapideum quod habetis.” Et fecerunt poenitentiam¹ sub lege Episcopi Erci usque ad mortem.

102. Cum vero esset ipsi studium maximum in divinis Scripturis desideravit ad discendas scripturas et sanctorum exempla sanctos visitare Hiberniæ.² Postulata igitur magistri licentia Episcopus Eire ait, “Ex Deo est hoc consilium; revertere ad me post tempus ut gradum de manibus meis sacerdotalem accipias.”

[57 ab.] Postea B. perrexit ad S. Itam nutricem suam, quæ dixit ei, “Regulas perfectorum patrum Hybernæ disce; et cave ne frequenter visites virgines ne blasfemeris.” Et ait ei sancta, “Vade, occurret tibi in via quidam laicus filius Lenin.” Vidensque eum B., ait ei, “Age poenitentiam, quod te vocat Deus (‘do tibi nomen Colmanum’).” Et ille homo vere sanctissimus effectus est, et postea cellas edificavit.

103. Post vero B. audiens famam sanctitatis S. Iarlaithe in Connachtheorum regione exivit ad eum doctrinæ salutaris pocula hauriens.

¹ cognoverunt perviam, in *Ms.*

videre vitam quorundam Sanctorum

² So *Salm.*; but *Cod. Kilk.* has, Hiberniæ.

asbert fria Iarlaithe, “Ní hann-so bias h-eséirgi etir,” ar se: “Act cena,” ar Iarlaithi, “abuir frim cait i mbia mo eiseirgi?” Atbert B. fris, “Dentar carpat leat,” ar se, “áris senóir thu 7 eirg foran sligid; ocus cipe inad i mebat dá fertais an c(h)arpait, is ann bias h-esseirgi 7 eiseirge sochuidi immaille frit.” “A meic noeim,” ar Iarlaithi, “cid uma bfolcai ratha diadaí in Spirta Nóib filet innat? Acht geib misi it’ manchaine.” Iarsin tra téit in seanóir isin carput 7 ní cian rainic intan romebsat da fertais in c(h)arpait, 7 as é ainm an inaid sin, Tuaim da Ghualann.

Iar bfacbail Iarluithe annsin do Brenann gabais roime for amus Muige hÁi. Dorala *im.* aingel dó 7 ised asbert fris, “Scrīb,” ar se, “briathra in crabaid uaimsi.” Scrībais B. ann sin occonn aingel ind uili riagail noemda 7 maraid beous in riagol sin.

104. In tan *im.* batar oc imtecht in muige conaictet in fuat,¹ 7 duini marb fair, 7 a charait ic á cháiniud. “Tairisnigid isin Choimdid,” ol B., “7 bíd beo in duine fil ocuib.” Iar ndenum ernaighi co Dia do B., eirges int oclaeach acedoir, 7 berait a muinte

B. dixit ei, “Resurrectio tua non erit hic.” Cui Episcopus ait, “Ubi ergo resurrectio mea erit?” Ait ei B., “Sede in plastro, quod senex es, et vade in viam illam; et ubicumque rotæ plastris fractæ² fuerint, ibi (resurrectio tua) et resurrectio multorum tecum erit.” Tunc Iarlathe ait, “O Brendane juvenis! quare archana³ Domini in te abscondis? Vere magister noster debes esse.” Ascendit in plastro Episcopus et iter egrediens non longe, fractæ sunt rotæ plastris in loco cui nomen *Tuaymm da Gualann*.

B. cum benedictione Iarlathi discessit ad alium locum in campo Aii.⁴ Apparuit ei angelus, dicens ei, “Scribe a me regulam.” Et scripsit ibi B. regulam ab angelo,⁵ et illa usque hodie manet.

104. In ipso campo aliquando, B. mortuum vechi ad sepulcrum [57 b] et amicos ejus, tristes circa eum vidit. Quibus ait, “Confidite in Deo, mortuus enim vester vivet.” Oravit B. ad Christum, illico jam juvenis surrexit, et universi exultant. Et oculi omnium intende-

¹ i.e. feretrum; cf. accedens ad feretrum, in the Kilk. Latin text here.

² ruptæ, *Sal. Cod.*

³ divina dona, *Sal. Cod.*

⁴ in campo nomine Magae, *Sal. Cod.*

⁵ ab eo dictante, *Sal. Cod.*

leo he co bfaíliti ndermair. Iar sin tra geibið cach ic a fegad-som cu mor 7 berait leo hé co rig in muigi; 7 tairgið in rí ferann do in baile in buð ail do isin maig sin; 7 mír 'gað uada ár nír b ail leis beith isin maig soín. Impais co hEspoc Eire 7 gabais grada uaið.

[*Lis.* 32 a.] “Dorad Dia duit inní rochuingis .i. tír tairngire.” Ba maith laís a menma on aitheasc sin, 7 teit a aenar i Sliab nDaíche, 7 fegais ind aicen ndermair uad for cech leth, 7 is ann sin atconnuic-sium an innsi n-aluind n-airegda. Iarsin tra anaíd-sium tredeus annsin; tic aingeal in Coimded dia acallaim 7 atbert fris, “Múinfet-sa duit an innsi n-áluind atconnacais.” Cíís B. ann sin co dermair leis aitheasc in aingil fris, 7 dogni atlaigthi buidi do Dia, 7 tic co a muintir. Seolais tra B. ann sin for tongor in mara. Batar amlaid fria re .v. mbliadan for an aicen.

105. [*Lis.* 33 a.] Conaccatar araili inis 7 si árd, acht cena ní fuaratar port reid aice; batar cu cenn da lá dec uimpi imma cuairt 7 nír fétsat dula innti frisin re sin. Adconnacatar eclais n-innti; iar cloistecht doib-sium foguir gotha lochta na hinnsi cotlaíð Brenain cona muintir in a suan spirdalta. Cuirthear clar ciartha doib anúas 7

bantur in S. Brendano, adducuntque eum secum ad regem terræ; qui obtulit ei quemcumque in terra sua locum eligeret; sed B. hoc renuit non appetens mansionem in illo loco. Reversus est ad Ercum Episcopum qui fecit eum sacerdotem.

[*Salm.*, p. 765.] “Fiet tibi secundum desiderium tuum.” Quo lætatus dicto suos seorsum relinquens ascendit in montem *Aideche*, directoque in aquora prospectu insolam vidit amoenissimam. Post triduanum denique jejunium vox facta est ei, “Tibi insulam quam vidisti promitto.” Fuis diutissime lacrimis de promissione tanti doni gratias Deo egit, et reversus est ad suos. Ascendit igitur B. in navem et mari se commisit et coepit navigare. Quinquennio equora perlustravit.

105. [*Salm.*, p. 765.] Quendam invenerunt insolam nimis autem altam cujus introitum invenire cupientes per dies xii laboraverunt, sed minime repererunt; viderunt et autem in ipsa ecclesiam, audieruntque humanarum vocum concentum ad quarum dilectabilem melodiam dormire cœperunt. Missa est ad eos de rupe tabula quædam literis

se scribtha 7 is ed bai ann : “ Na denaid soethar frisin innsi-sea do t(h)iachtain innti, acht an inis iarrthai fagebthai ; 7 eirg dod thír féin, ár itá sochuidi ann las buđ ail h-faicsin.”

[*Lis.* 33 b.] Impáisi B. doriđisi co a thir 7 co a thalmain fein. Is ann sin dochuatar lucht a thuaithe fein ’na agaid, 7 tuesat máine 7 ascada do amal doberdais do Dia. Iar bfacbail *im.* in tsæguil do ilib dīb leanait iar sin Crist, 7 dođni-sium ferta 7 mírbuili imda ann sin. Accaillis iarsin a aidi .i. Espoc Eire, tainic iarsin co du a mbui a muime .i. Ita ; ferais Ita foeilti fris, 7 is ed atbert fris, “ A meic inmain, cid dia ndeachadais for longais cen a chomairle friumsa ? Uair in talam ic a tá iarrađ ar Dhia noch a nřagbai hí iarsna croicnib marbaib mochlaigib sin ; acht cena,” ar si, “ dentar longa crannda lat, 7 is doig is amlaid sin fageba in talam sire.” Iarsin tra luid B. i crích Connacht 7 dođnither long mór aice ann sin, ’sí derscaigthech dermail, 7 teit innti cona muindtir.

106. [*Lis.* 34 b.] Iar rochtain *im.* doibisium i comfocraib in tiri atcualatar guth araile senorach ; is amlaid bai in senoir, cen etuch etir, acht ba lan a chorp uile do clumuib glegealaib amal cholum ; ferais failte friu 7 ised atbert friu : “ A oilithreacha lansaethracha, a

inscripta taliter intitulata : “ Noli ad intrandam insolam laborare quia terram tibi promissam adipisceris ; prius repatria, gens enim tua te videre desiderat.”

[*Sal. Kilk.*, 62 bb.] Remeans igitur ad terram suam pervenit. Postea confluunt multi ad eum undique et munera ei obtulerunt in Christi nomine. Nonnulli etiam relinquentes hujus res sæculi se jugo religionis subjiciunt,¹ Christo ubique evangelizato sequentibus signis. Ereo Pontifice visitato, ad Itam nutricem suam perrexit, quæ exultanter et honorifice suscipiens ait, “ Quid, dilecte mi, absque meo temptasti consilio ? Mortuorum pellibus animalium vectus promissam non adipisceris terram ; invenies autem facta de tabulis nave.” Itaque in Connactiam profectus fabricatam tabulari artificio navem LX cum discipulis ascendit.

106. [*Salm.*, p. 766.] Applicantibus vero ipsis, senior quidam plumis pro vestibibus tectus accedens ad eos salutavit et dixit : “ O

¹ i.e. fecit eos monachos, *K.* ; ad monasterialem vitam vocatis, *S.*

lucht ernaigít na logu nemda, a beatha bithseith ic ernaídi in tíre-sea, ernaigid bican da bar sáthar coleic. Cíð nach faíethi-si in talmain n-airegda-sea ar nar doirtead fuil duini riam, 7 nach imchubaid do adnacul pectach na drochdaine ann; a braithre inmuini hic Crist, facbuid in bar luing cech ní fil ocuib cenmothá becc n-etuig umaib nama." Iar tiachtain im. doibisium for tír pocais cach díb a chéle, "Sirid 7 fegaid," ar se, "bruge parrthais. Ceileabarthar in teirt leo iar mbein a cluice, canait atlaigi buidi do Dhia 7 a menmana tudmídi ind.

laboriosi peregrini coelestia expectantes, premia o sacro lassi labore paulisper sustinete. En terram sanctam nullo corruptam sanguine, ad nullius sepulturam nocentis apertam invenistis; fratres mei in Christo, præter indumenta nichil afferatis." Intransibus vero illis, omnibus osculatis, "Aspicite," inquit, "terram paradiso similem." Hora tertia sonante simbalo laudes dicunt divinas fixis in Deum mentibus.

ADAMNAN'S LIFE OF ST. COLUMBA.

107. [LB. 31 a.] Rogenir Colum cille *mac Fedlimid meic Fergus*, a mathair tra Ethne ingen Neic Noee. Fechtus dósum ic denam a aicechta ic Gemán conaccatar ingin a ndochum for teichiud ria n-aroli duniorénid co torchair in a fadnaise 7 corusmarb in duidlid. Rofurim C. bréthir n-escaine fair co n-epil fochétoir.

[LB. 31 b.] Luid iarum do fógluim ecnai cusin uasal-epsco .i. co Findén; fechtus ann testa fín on aiffriund. Bennachais C. in usce co rosoad hi fín co tartad isin coilech n-aiffrind.

[LB. 32 a.] Fecht and foidid-sium a manchu do buain choelaig i ferund arole óclaig do cúmtach eclaisi. Rola side isin *talmáin* 7 rofás co mba habaid imm Lugnasad iarsin.

[LB. 32 a.] Fecht ann dósum i nDoire, dobreth lenam bec chuice dia baitsed. Ni boi *tra* usce i fochraib do; co tarut-sum sign.

107. [Adamnan, p. 9.] Columba nobilibus fuit oriundus genitilibus patrem habens Fedilmithum filium Ferguso, matrem Ethneam nomine, cujus pater Latine Filius Navis dici potest, Scotica vero lingua *Mac Naue* [p. 137]. Cum addiscens apud Gemmanum conversaretur accidit ut quidam crudelis filiam fugientem persequeretur, qui eam super pedis eorum jugulavit. C. in ipsum protulit sententiam, et ille in eadem cecidit horula.

[Adam. p. 103.] Cum apud Vinnianum Episcopum sapientiam addiscens commaneret, quadam die vinum ad Sacrificii mysterium minime inveniebatur. C. aquaticum elementum benedixit, et aquadica natura in vinalem conversa est, et deponit sanctus liquorem in urceo.

[Adam. L. 2, C. 3.] Alio in tempore suos misit monachos ut de alicujus plebei agellulo virgarum fasciculos ad hospitium afferrent construendum . . . Obsequitur prebeius seminando in terra, et messem in exordio Augusti maturam messuit.

[Adam. p. 118.] Alio in tempore infans ei ad baptizandum offertur. In vicinis aqua non insoniebatur locis et proximæ rupis

na crochi darsin carraic bóí in a fiadnaise, cor-remuid topar uscí estí, 7 cor baitsed in lenam ass iarum.

108. [LB. 33 a.] Laisse mor tanic dosum¹ fechtus in hÍi. "Tene do nim," ol esium, "tanic innossa for teora cathracha isin Etáil, co rosmarb trí míle fer cenmotá mná 7 maic 7 ingena. Tan ann tanic Cainnech uadsom a hÍi. Dermatis a bachall tair. In tan doriacht ille fuair a bachall for a chind i fus. Galar tromm tanic dá thimthrid-sium, Diarmait a ainm, co n-epil; co nderna-sum ernaighi leis, 7 co rotóduscad a bás he. I nDer-maig tuctha ubla serua dosam corusbennach iat comtar millsí.

[LB. 32 b.] Luid C. co Aed Slane co nderna fáitsine dó. Asbert Comgall co ndernad C. hidpairt choirp Crist 7 a fola in a fiadnaise. Doróine C. umalóit doib imme sin, conid annsin atonnaire Caindech colamain tentide os cind Coluim Cille cein bóí icon edpairt.

[LB. 33 a.] Boi aroile duine dia ropritéastar C. co rochreit con a múntir uli don Choimdid. Roben Demun mac in duine o galar

frontem benedixit, de qua consequenter aqua ebulliens fluxit, in qua continuo infantem baptizavit.

108. [Adam. p. 56.] Facies ejus miro superfusa est rubore. De coelo flamma super civitatem intra Italiæ terminos sitam. effusa est, triaque millia virorum, excepto matrum puerorumque numero, disperierunt. [Ad. p. 129.] Alio in tempore Cainnichus a portu Ionæ navigare incipiens baculum oblitus est, Ad Oidecham propinquans baculum ante se invenit. [Ad. p. 144.] Diormitius ejus minister usque ad mortem ægrotavit, et sanctus pro eo exorans (excitavit eum a morte). [Ad. p. 105.] Prope Roboris Campum poma benedixit et in dulcedinem versa sunt.

[Adam. p. 42.] Ad Aidum Slane ad se venientem prophetice locutus est. [Ad. 219.] Hi elegerunt ut C. coram ipsis sacra Eucharistiæ consecraret mysteria; qui eorum obsecundans jussioni, dum missarum solemnia celebrarentur, Brendenus igneam columnam de vertice Columbæ vidit.

[Adam. p. 145.] Quidam cum tota familia sua, prædicante Columba, credidit. Ejus filius gravi ægitudine correptus usque ad

¹ 'tanic laise mor d'a gnuis,' 33 b, renders the Latin better.

thromm, co n-epil de. Batar na gentlide oc ecnach Crist, co nderna C. ernaigthi co Dia, co rothodiuisse in mac a bás.

[*Lis.* 8 a.] Rogenair isin aidchi-si innocht mac n-uasal n-airmit-nech fiad Dia 7 daine, 7 doraga sunn i cinn xxx bleadne, 7 is é foillsigfes mu ligi-sea 7 toirrnebus mu relec.

mortem perductus est. Magi cœperunt Deo derogare ; et C. precatur Dominum et defunctum erexit.

[*Adam.* p. lxix.] Hodie, inquit, natus est infans cujus nomen Columba, qui coram Deo et hominibus gloriosus existet, quique post xxx annos abhinc huc veniet, et meum sepulcrum revelabit, et cimiterium designabit.

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* * Numbers and cases are marked by their initials; *e.* and *s.* are abbreviations for *est* and *sunt* in Latin passive and deponent verbs. The appended figures refer to the pages.

a : ic a rabatar iarraid, quem quærebant, 73.
 ab, abbas, 41.
 abaid, maturus, 110.
 abair, abuir, dic, 26, 106.
 abann, *ns.*, flumen, 79.
 abdaine, abbaine, principatum, 38, 39.
 abbgitir, aibgitir, abgitorium, 30, 31.
 abrachtach, paralytica, 76.
 abstanaít, abstinentia, 100.
 acaldaim : t'acallaim, tibi loqui, allocutio, salutatio, visitatio, 19, 37, 38, 60, 74.
 -ros-accill, eum allocutus *e.*, 35; accaillis, visitavit, 108.
 -acca, -accai, vidit, 4, 6, 33.
 -accad, -acced, videret, 7, 16.
 -accamar : con-*a.*, ut videamus, 26.
 -acatar : con-*a.*, et viderunt, 67; conspexerunt, 5.
 -accigi : citan-*a.*, prius illum videbo; -aicciged, videret, 53.
 accobrustar, cogitabat, adcobrai, petis, 70, 14.
 accomal, conjungere, ron-accomail, eum injunxit, 26, 91.
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P R E F A C E.

THE pages 1, 2, 3, and 4 of the *L. na Huidre*, now published for the first time,¹ contain many hitherto unindexed words, and the earliest examples of others that are in the dictionaries.

The two homilies and the four tales from the *L. Brecc* present a great variety of subjects and vocables, in the interpretation of which I had not, I regret to say, the help of any Latin originals. Besides being linguistically interesting, these texts throw some light on Irish matters, such as manners (§§ 82, 87, 94), the habits of herdsmen (§§ 74, 78), attachment to home (§§ 60, 61), expression of great grief (§ 104), dress (§ 80), food (§§ 73, 78, 94), furniture (§ 62), round towers (§ 93), druids (§ 80). The passage on quick travelling (§ 93) is such as we find in Irish sagas; the Celtic description of the duel between the worms may be compared to the account of a combat between two little "fighting fishes" of Siam, published in *The Field* of September 8, 1894, p. 394.

I have chosen *LB.* texts for my Lectures for this reason, that, out of its 280 pages, 180 have been published and that it is desirable to have the whole of one of our great manuscripts edited and translated. Dr. Atkinson has interpreted about 74 pp.; Dr. Wh. Stokes, 55; Dr. Gustav Schirmer, 16; Dr. Kuno Meyer, 15; Dr. B. Mac Carthy, 6; Dr. S. H. O'Grady,² 5; Dr. Reeves, 3; O'Curry, 1; and parts of pages have been translated by others. I here give an index to the work of these scholars, which, with my Lectures for 1864 and 1865, will amount to more than three-fourths of *LB.*

¹ §§ 11, 12 are published by Dr. Wh. Stokes in *Rev. Celt.* i.

² His texts, 15, 24, 25, of *Sylva Gad.* are referred, by a misprint, to *LB.*; they are, I think, from *BB.*

1 a—9 b 1, Atkinson, *Todd Lect.* vol. ii.

9 b—12 b 29, Reeves, R.I.A. Trans. xxiv. (11 a 19–26, 11 a 44–51, 11 b 20–30, 11 b 45–51, 12 a 1–9 by Wh. Stokes, in *Trip. Life*, exciv., clxxxii., *Lism. Lives*, 359.)

24 b—34 a, *Lives of SS. Patrick and Columcille*, Wh. Stokes' *Mid.-Irish Hom.*, and *Trip. Life* (31 b 41–48, *Lism. Lives*, 357).

34 a–57 a, Atkinson, *Todd Lect.* vol. ii.

59 a 16–66 b, *St. Martin and St. Brigit*, Wh. Stokes in *Rev. Celt.* ii. and *Three Mid.-Ir. Hom.*

66 b–73 a, Atkinson, *Todd Lect.* vol. ii.

74 a 7, *Litany of the B. Virgin*, O'Curry's translation; text and English and Latin translation by Rev. J. Grene, S.J., text and translation by Wh. Stokes, *Trip. Life*, clxv.

75 a–106 b. *Félire*, by Wh. Stokes (with corrections *Rev. Celt.* vols. ii. iv., p. 95; ten full lines “Longarad-hor,” *Ms. Mat.* 501).

106 b, Aibind suide, 27 ll. Wh. Stokes, *Rev. Celt.* v. 343.

107 b, 57–108 a 39, Atkinson, *Todd Lect.* vol. ii.

108 a, b 29, On the colours of vestments, translated by O'Curry in Card. Moran's *Essays*; text and translation, *Trip. Life*, clxxxvii.

108 b, eight last ll., K. Meyer in *Gael. Journal*, No. 51.

109 a–113 a 37, MacCarthy's *Todd Lect.* vol. iii.

133 b–141 b, *Todd Lect.* vol. vi. (§§ 80, 81 *infra*, ed. by Wh. Stokes, in *Rev. Celt.* viii. 360).

160 a–169 b, 39, Atkinson, *Todd Lect.* vol. ii.

170 a 21–180 b, 44, Atkinson, *Todd Lect.* vol. ii.

180 b–181 b, Personal appearance and deaths of the Apostles, Wh. Stokes, *Rev. Celt.* viii. 362.

181 b, 46–184 b, Atkinson, *Todd Lect.* vol. ii.

187 b, some lines on *samain*, Windisch's *Texts*, ii. 215.

187 b 43–200 b 15, Atkinson, *Todd Lect.* vol. ii. (194 a–197 b, ed., with transl. by Mac Carthy in *Irish Eccl. Rec.*).

201 a 1–202 b, 25, Atkinson, *Todd Lect.* vol. ii.

205-219, Kuno Meyer (parts of the Alexander story had been edited by Geisler; Mac Conglinne had been translated in *Frazer's Magazine*, Sept., 1873); *Ir. Texte*, serie 1, Heft 1.

220 a, Petrie's *Tara*, pp. 98-104.

220 b, Wh. Stokes' *Trip. Life*, pp. 546, 574.

221 a-236 b, G. Schirmer's *Kreuzlegenden in L. Brecc.*

236 b, all that column, Wh. Stokes' *Lism. Lives*, 301.

238 ab, Wh. Stokes' *Trip. Life*, 390-401.

241 b, Gildas Lorica, Wh. Stokes' *Med. Tract on Lat. Declension*, p. 136.

242 b 57 to end of column, O'Curry, *Ms. Mat.* 632.

243 a-246 b, Atkinson, *Todd Lect.* vol. ii.

248 a 45-251 a 1, Atkinson, *Todd Lect.* vol. ii.

251 a to fourth last line, Mac Carthy's *Stowe Miss.* 259.

251 a, fourth last line, to 251 b 37, O'Curry, *Ms. Mat.* 613.

251 b 38-253 b, Atkinson, *Todd Lect.* vol. ii.

256 a 44 and 256 b, *Todd Lect.* vol. vi.

257 a-258 a 10, *Todd Lect.* vol. vi.

258 ab-259 b 39, Wh. Stokes, *Rev. Celt.* xx. 22.

261 a, Rule of St. Mochuta, eight stanzas, K. Meyer, in *Gaelic Journal*, March, 1895.

272-277, Betha Chellaig, O'Grady, *Sylva Gadelica*.

Some grammatical peculiarities of our texts are:—"rodún sib, rolín sib," § 107; "ticcid," 2d. pl. addressed to one person, § 78. "Aingliu," §§ 34, 52, "apstalu" etc. for the *dp.* in *aib*¹; "crístaiqe" for "crístaide" (*gp.* cristide, *ML.* 66 b). As to the contractions:—"ámlaid" is in full only at *LB.* 135 a; "im-morro" never in full, (immorro, in *L. Hymn.*); "iter" should be *itir* (etir of *O. Glosses*); "Muire" in full, §§ 49, 58 *ter*; *nin* is perhaps for "ní anse són," *ML.* 45 d; I find *nin* before a statement even when a question does not precede; "no," in full, *LB.* 257 a; *ina sonsa*, p. 63, l. 1, may be = *ina soscela*.

Dilmainius, § 72, I cannot find anywhere; dilmaine = forfeiture, *Laws*, i. 210, 258; "Ezecias" is invariably for Esaias;

¹ I have not always corrected this, as it occurs so often.

iach, § 53, is perhaps = ach .i. interiecht galair, an interjection of grief (*Cormac's Gl.* p. 15); imdecht do dénam, § 94, is noteworthy; Luprucan, Luchrupáin, §§ 10, 12, are luchurpáin, luchorpáin, luchuirp, abac, in *Laws*, i. 70, 72; v. lupracán, fomóir, *Sylva Gad.*; muincend, § 8, written for the first time (see *Todd Lect.* iv. 240, *LL.* 135, *Nennius*, 55, 234, *Sylva G.* 242); (risnad, risna) duthracht, *Index*, cf. lasnad ail, *Irish Hom.* l. 2412; slechtain, kneeling, § 88; torathor, § 10 (cf. derbairde 7 torathar, *LB.* 152 b, torathraib, *LL.* 136).

The reference *Cn.* is to the tenth-century Latin *Nennius* of Chartres, published by the Abbé Duchesne, in the *Rev. Celt.* xv. 175. The genealogies, ethnography, geography, and other matters,¹ touched on in our texts are not dealt with by me, as extended antiquarian and historical illustrations are expensive luxuries, and would not be appreciated in a lecturer whose only business is to cater for linguistic interests.

I have appended an alphabetical list of neuter substantives in the hope that it may be useful for lexicographical and grammatical purposes. I have added many to those given in the *Todd Lectures*, vol. iv.; and I may add the following from *Cormac's Glossary*, ed. 1868, adbulbás, 61, dá n-agra, 163, d. aithscenmáim, atach n-amra, 62, find n, 90, forcenn n, 160, fuath n-airt, 3, pl. garmand, 90, ian mbille (?), 27, ucht n, 163.

In conclusion, I beg to apologize for inadvertently attributing to Dr. Windisch, in my last volume, the equation bachlach = bondman; and to express my thanks to Mr. John M'Neill for many helps and hints while preparing these lectures.

EDMUND HOGAN.

April 19, 1895.

¹ For both sides of the questions concerning the "brethren of Jesus," I refer the reader—(a) to Professor Mayor's edition of the *Epistle of St. James*; (b) to Dr. Franz Trenkle's Commentary on that Epistle. See also at §§ 58, 95, a reference to the books of St. James and St. Matthew.

THE LU. IRISH NENNIUS,

AND

HOMILIES AND LEGENDS FROM LB.

THE LU. IRISH NENNIUS.

1. To]gorma¹ otát Frigiæ *macc side* Gomer *meicc* Iafed.

Da *macc* Magog *meicc* Iafeth *meicc* Noi .i. Baath 7 Ibath. Baath *macc* do-*side* Fenius Farsaid athair na Scithecda .i. Fenius *macc* Baath *meicc* Magog *meicc* Iafeth *meicc* Núi rl—.

Ibad dano in *macc* aile do Magog *macc* do *side* Elonius no Alanius. Tri *meicc* aici-*side* .i. Armon Negua Hisicón.² Coic *meicc* ic Armón .i. Gothus, Uolegothus, Cebidus,³ Burgandus, Longu(bardus). Negua dano .iii. *meic* les .i. Uandalus, Saxus, Bogardus.⁴ Hisicón dano .iiii. *meicc* aice .i. Francus, Romanus, Albanus ota (*sic*) Albannai in Asia, Britus ó rater Inis Bretan.

1. Thogorma from whom are the Phrygians, a son this of Gomer, son of Japhet.

Two sons of Magog, son of Japhet, son of Noah—namely, Baath and Ibath. Baath, a son of his was Fenius Farsaid, father of the Scythians, that is Fenius, son of Baath, son of Magog, son of Japhet, son of Noah, &c.

Ibad again, the second son of Magog, a son of his was Elonius or Alanius. Three sons had the latter, Armon, Negua, Hisicon. Five sons had Armon—namely, Gothus, Uolegothus, Cebidus, Burgundus, Longubardus. Negua again, three sons were his, Wandalus, Saxus, Bogardus. Hisicon again, four sons had he, Francus, Romanus, Albanus, from whom are the Albanians in Asia, Britus, from whom is named the Island of the Britons.

¹ To] gormu, ms.

² Armenon, Neugo, Hiscion, *Cn.*

³ Cebustus and Cebidi, *Cn.*

⁴ Bogarus, *Cn.*

2. Is and sain rorrannad in domun i trí rannaib .i. Eoraip, *Afraic*, Asia, i. Sem in Asia, Cam in *Afraic*, Iafed in Eoraip; 7 is é cét-fer de sil Iafeth tánic in Eoraip .i. Alanius is uad rater Alania in Eoraip, *macc Ibath meicc Magog meicc Iafeth meicc Noi*.

Is amlaid tánic Alanius 7 a trí *meicc* les .i. Armo(n 7) *Negua* 7 *Hisicon* *conid* i fus rochlannaigset na *maccu* atchuadamar. *Saxus*¹ *macc Negua meicc Alonii meicc Ibath meicc Magog meicc Iafeth meicc Noi*, is uad *Saxain*.

3. Iaban dano *macc Iafeth meicc Noi*, *iiii. meicc aca-side* .i. *Elisa*, *Tarsis*, *Cethim*, *Dodanim*.

Tarsis, is uad 7 *Celtecdai*. *Cethim*, is uád *Cethei*; uadib-*side* ainmnigther cathir na *Ciprecda* .i. *Citheum*. *Dodanim* dano, uád-*side* *Ródii*; is uádib-*sidí* rofodlait² inse *Mara Torren co n-a* cenelaib écsamlaib 7 *co (n-a)* mberlaib. Is iat sain .xu. *prim-ch(enel)a clainni* Iaféd co n-a fochenelaib; roselbsat feranna imda isin n-Asia o Sléib

2. It was then³ that the world was divided into three divisions, Europe, Africa, Asia—Shem in Asia, Ham in Africa, Japhet in Europe. And the first man of the seed of Japhet that came into Europe was Alanius (it is from him that Alania in Europe is named), son of Ibath, son of Magog, son of Japhet, son of Noah.

Thus came Alanius, bringing his three sons along with him, to wit, Armon, *Negua*, and *Hisicon*, and it is here that they engendered the sons we have related. *Saxus*, son of *Negua*, son of Alanius, son of Ibath, son of Magog, son of Japhet, son of Noah, from him are the Saxons.

3. Javan again, son of Japhet, son of Noah, four sons had he—namely, *Elisa*, *Tharsis*, *Cethim*, *Dodanim*. *Tharsis*, from him are and the Celts. *Cethim*, from him are the *Cethei*. From these is named the city of the Cyprians, *Citheum*. *Dodanim* again, from him the Rhodians. By these were shared the Isles of the Torrenian Sea, with their divers races and their languages.

The foregoing are the fifteen chief races of the children of Japhet, with their under-races. They held many lands in Asia,

¹ Saxo, *Cn*.

² Here the passive in *-it* appears for the first time.

³ Paragraph iv. of the Irish Nennius, p. 3, is substantially the same as §§ 2 and 1 of our text.

Imai¹ 7 o Sleib Tuir co Sruth Tanai 7 connici in Scithia ; 7 roselbsat inn Eoraip uli connici inn acían muridi fuineta Insi Bretan 7 inn Espain ulide.

4. (De) chlannaib Iafeth meicc Noi connici so co n-a prím-chene-laib 7 co n-a ngabalaib 7 a ferannaib eter Asia 7 Eoraip.

De clannaib Cam meicc Noi so sis ifecht-sa.

Cam 7 Oliua a ben, iiii. meicc leo .i. Chus 7 Mesram, Futh 7 Cannan. Chus uad-side Chusi ; Ethiopia a hai[n]m-side indiu. Mesram, is uad Egiptus ; Futh, is uad Afraicdai (no Libei²) Futhei a n-ainm-side fecht aile riam, 7 is uad r(ater) sruth Fuith. Cannan, is uad Cannannai ; is he a ferann-side ro-gabsat meicc Israel iartain iár dílgend na Cannanna 7 iar n-a n-inn(arba).

5. Cus macc Cam .uii. meicc les .i. Saba, is ua(d) Sabei. Ebila, uad-

from the mountain of Imarus, and from the mountain of Tor, to the stream of Tanaus, and as far as Scythia, and they held Europe all as far as the western marine ocean, the island of the Britons and all Spain.

4. Thus far of the clans of Japhet, son of Noah, with their chief races, and with their conquests³ and their lands, both Asia and Europe.

Of the clans⁴ of Cham, son of Noah, this below this turn.

Cham, and Oliva his wife, four sons were theirs, Chusand, Mesraim, Phut, and Chanaan. Chus, from him is Chusi ; its name to-day is Ethiopia. Mesraim, from him is Egypt. Phut, from him are the Africans (or Libyans). Phutei, their name formerly, and from him is called the stream of Phut.

Canaan, from him are the Canaanites. It was their land that the sons of Israel took afterwards, after overthrowing the Canaanites, and expelling them.

5. Cuss, son of Cham, seven sons were his—namely, Seba, from him are the Sabei ; Hevila, from him the Getuli, who are in the

¹ Imari, *Facsim.*

² *Written over* afraicdai.

³ *Or* holdings, conquests = gabálaib,

gl. captionibus ; *or*, for gablaib, offshoots ; *síl gel gablas*, *Fél.* p. 63

⁴ *Or* children.

side Getuli filet i ndithruib¹ na hAfraice. Sabatha, is uadh Sabatheni; Astabarí imurgu a n-ainm indiu.

Recma, Sabata, Acha, Nebroth is leiside rocumtaiged in Babiloin ar thús cia rocumtaiged la Nín macc Beil iártain in tan rogab ríge Asár. Babilonia .i. *confusio* .i. cumasc iarsin-ni rocumaisethea na berla isind luc sain; 7 is la Nebroth rocumtaiged Arach, ainm aile di Edisa; 7 is leis rocumtaiged Achad 7 Cabann, 7 is é a hainm-side indiu Seleucia ond ríge Seleucio ro-ráded; imMaig Sennar atat sin ule.

6. Is de síl Nebroith Asúr ótat Asardai iar fairind, nó is de síl Sém meice Noi in tAsur .i. Asur macc Sém meice Noi, 7 is and rogenair imMaig Sennár 7 is leis rocumtaiged Ninues 7 Thala 7 Resen .i. cathir mor (fil) eter Ninues 7 Thala. *Dá* macc ic Recma macc Chus meice Cam meice Noi .i. Saba 7 Dadam. Saba macc Recma Persin scribthair a ainm; Saba² macc Chus Persainech scribthair a ainm-(side).

desert of Africa; Sabatha, from him are the Sabutheni, but Astabari is their name to-day; Regma, Sabathacha, Nebroth [Nemrod]. By the latter Babylon was first built, though it was afterwards built by Nin, son of Bel, when he took the kingship of Asar. Babylonia, i.e. *confusio*, i.e. confusion, from the fact that the languages were confused in that place. And it was by Nimrod that Arach was founded; another name for it is Edisa. And by him was (were) founded Achad and Chalanne, and the name of the latter to-day is Seleucia, from King Seleucus it was called. In the plain of Senaar are all these.

6. Of the seed of Nimrod is Asur,³ from whom are the Assyrians, according to some, or else of the seed of Shem,⁴ son of Noah, is this Asur, that is to say, Asur, son of Shem, son of Noah. And where he was born was in the plain of Senaar, and by him were founded Nineveh, and Chale, and Resen, a large city which is between Nineveh and Chale. Two sons had Regma, son of Chus, son of Cham, son of Noah, namely, Saba and Dadam. Saba, son of Rechma, Persin his name is written. Saba, son of Chus; Persainech his name is written.

¹ *Leg.*, dithriub (?).

² *Leg.*, Dadam (?).

³ See *Gen.* x.

⁴ So *Paralip.* i. 1.

7. Clanna Mesram *meicc* Cam *meicc* Noi .i. L[udim], Anamim, Labaim, Népthann, Pet[rusim], Chesloim. Is uadib *sin* ro-genatar na Filistinnai 7 Capturim 7 ciniuda imda aile 7 nitat achinti indiu ar rocloen(ait)¹ (an) anmand.

De chlannaib Cannan *meicc* Cam *meicc* Noi so sis.

8. Cannan *macc* Cam, *meicc* Noi, xi *macc* les .i. Sidon, Cetheus, Iebuseus, Amnorreus, Eutheus, Gergesius, Aracheus, Sineus, Arcadius, Samarius, Amatheus. Sidon is uád *ainmnig*(*ther*) in chathir .i. Sidon isind Fœnici; Arachius is les *racumtaiged* Arachas .i. cathir fil ar agid Tripolim i fail Slebe Leuain. Aradius, is uad atat Aradai, is iat-*side* roselbsatar Ninnis² dianid ainm Aradum, muincend³ *cumung* etar . . . Samarius, is uad atat Samari is leis rocumtaiged Samaria .i. c(athir).

De clannaib Sem *meicc* Noi so sis.

9. Sem *macc* Núi, Olla a ben-*side*, is dia sil *side* na Hebraide uli. U. *meicc* aici .i. Elam, is uad Elamitae, toisig *Persidis* Siriae iat-*side*.

7. The descendants of Mesram, son of Cam, son of Noah [are as follows], viz. Ludim, Anamim, Laabim, Nephthaim, Petrusim, Chasluim. From those sprang the Philistines and Captorim, and many other nations, and they are not recognizable to-day, for their names have been corrupted.⁴ Of the descendants of Chanaan, son of Cham, son of Noah, this below.

8. Chanaan, son of Cham, son of Noah, eleven sons were his, viz. Sidon, Hetheus, Jebuseus, Amorrhæus, Hethæus, Gergesius, Aracus, Sinæus, Aradius, Samaræus, Amathæus. Sidon, from him is named the city Sidon in Phenicia. Aracæus, by him was founded Arachas, a city which is over against Tripoli, near Mount Lebanon. Aradius, from him are the Aradians. It is these that possessed the island which is called Aradus, (there is) a narrow strait between (that island and the mainland). Samarius, from him are the Samaritans. By him was founded Samaria (*i.e.* a city).

9. Shem, son of Noah; Olla, his wife. Of the seed of these are all the Hebrews. Five sons he had—namely, Alam, from him

¹ *Or*, recloenset, recloenta.

² inn inis (?).

³ *muincend* appears for 1st time in mss.

⁴ Have deteriorated, in-iqua facta sunt; clonad = decline, fail, fall away, *Exod.* 23; *Hebr.* 12.

Asur, is uád atat Asardai iar fír, 7 is leis ro cumtaiged Ninues 7 Thala 7 Resen .i. cathir mór fil eter Ninue 7 Thala. Arafaxat, is uad Caldei. Lidi, uád atá Lidia; Sáram is uad atá Siria, is i ba hard-chathir-side Damascus. Arafaxat macc Sem¹ meicc Núi, macc do-side Sela, macc do-side Eber, is uad ainmnigter Ebraide .i. (ó) Eber macc Sala meicc Arafaxat meicc Sem meicc Noi.

10. Dá macc ic Éber .i. Fálec 7 Iactan .i. Falec .i. diuisio .i. fodail .i. ar is na amsir rofodlait na berlai. Iactan macc Eber .xiii. meicc aci .i. Elmodad, Saleph, Asarmo, Iare, Aduram, Aduzal, Decla, Ebul, Abimæl, Saba, Ofir, Euila, Iobab. Atat .iiii. xl. cenela díá síl sin isind Indía, 7 is iat gabait ule feranna na (h)Indiæ .i. othá in sruth aníar conníci inn acían.

Clanna Saram meicc Sem meicc Noi .i. Us, is uad atat Traconitidi 7 is les rocumthaiged in Damaise, eter Pasilisitian 7 Cœlensiria atá a ferand-side; Ul, is uád atát Armianai; Gether, is uád atat Arcannai;

are the Elamites; rulers of Syrian-Persia these. Assur, from him are the Assyrians in truth, and by him were founded Nineveh and Chale, and Resen, that is, a great city that is between Nineveh and Chale. Arphaxad, from him are the Chaldees. Lud, from him is Lydia. Saram, from him is Syria. Its capital was Damascus. Arphaxad, son of Shem, son of Noah, a son to him was Sala; a son to the latter was Heber; from him are named the Hebrews, to wit, from Heber, son of Sala, son of Arphaxad, son of Shem, son of Noah.

10. Two sons had Heber, Phaleg and Jactan. Phaleg, that is *divisio*, division, for in his time were divided the languages. Jactan son of Heber, thirteen sons he had, namely, Elmodad, Saleph, Asarmoth, Jare, Aduram, Uzal, Decla, Ebul, Abimael, Saba, Oppir, Hevila, Jobab. There are forty-four races of the seed of these in India, and it is they that occupy all the lands of India, to wit, from the river eastwards to the ocean.

The descendants of Saram, son of Shem, son of Noah [are as follows], viz.:—Us, from him are the people of Thraconitis, and by him was founded Damascus; between Pasilisitia and Coele-Syria is the land of these. Hul, from him are the Armenians; Gether, from him are the

¹ *gs.* Seim, *LB.* 113.

Mes, is uád atat Meones ; sil Samar *meicc* Sem *meicc* Noi dóib sein ule 7 isin Asia atat.

11. De senchas na Torothor .i. na Luprucan 7 na Fomorach insó sis (*or* Lucrupan, *c* being over *p* and *p* over *c*).

Fechtas ro boí Núi in tabernacuil in a chotlud ar n-ól fína 7 is hé lomnocht, co tánic a *macc* adochoim .i. Cam *co n-aca amal* ro báí, 7 co nderna gári imbi, 7 co ro innis día bráthrib .i. do Iáfeth 7 do Sém ; 7 dodeochatar-*side* 7 a cúl rempo ar n[a] aictís féli a n-athar, 7 doratsat a étach taris.

12. Atracht Noí iar sin as a chotlud 7 rofallsiged do, Cam día fochaitbiud ; [romallach Cam] iar sin 7 robennach in dís *n-aile*. Conid hé Cám de-*side* cet duni romallachad iar n[d]ilind, 7 conid he comarba¹ Cáin iár n[d]ilind 7 conid huád rogenatar Luchrupain 7 Fomóraig 7 Goborchind 7 cech ecosc dodelbda archena fil *for* doinib, 7 conid air[e sin] tucad diligend *for* clannaib Cam 7 tucad a ferand do *maccaib* Israel i comarda na mallachtan cétna. Conid hé sen bunad

Arcannians ; Mes, from him are the Maeonians. Of the seed of Aram, son of Shem, son of Noah, are all these, and in Asia they are.

11. Of the history of the Monsters,² that is of the Luprucans and of the Fomorians, this below.

Once that Noah was in a tent asleep, having drunk wine, and he naked, and his son came towards him, namely Cham, and saw how he was, and laughed at him, and told his brothers, Japheth and Shem ; and these went back foremost, that they might not see their father's shame, and they put his clothing over him.

12. Noah rose thereafter out of his sleep, and it was made known to him that Cham had been mocking him. [He cursed Cham] thereupon, and blessed the other two. And Cham was thus the first person that was cursed after the Deluge, and he was the heir of Cain after the Deluge, and from him sprang the Luchrupans, and Fomorians, and Goatheads, and every unshapely form in general that there is on men. And it is therefore that overthrow was brought on the descendants of Cham, and that their land was given to the sons of Israel in fulfilment³ of the same curse. And that is the origin of the Torothors,

¹ Read comarda Cáim (?).

strum, *Todd Lect.* v. p. 75.

² Cf. *LU.* fol. 33 ; torathar = mon-

³ Lit., "token."

na Torothor 7 ní de síl Cain doib, amal adfiadat na Goedil, ar no ri mair ní día sil-*side* iar n[d]ilind; ar ropé fochond na dilend do báduð clann Cáin 7 robátea cid elanna Sed ule immalle friu *acht* Nóe *cona maccaib* 7 *cona* cethri mnáib, amal innises Moisi *macc Ammra insin* Genis ind recta, 7 Dia féin dorat in recht sain do Moisi i Sléib Sína 7 is e roscríb coná laim fein.

13. Is iat so sís airich na haesi tanaisi iar lini genelaig Sem.

.s. ¹ Noi,	ael. ²
.s. Sem,	ac. ³
.s. Arfaxat,	cccxxxix.
.s. Sala,	acccxxxiii. ⁴
.s. Heber,	cccclxiii.
.s. Falec,	cexxxix.
.s. Reu,	cexxxix.
.s. Saruc,	cexxx.
.s. Nachor,	clxxviii.
.s. Tara,	lxx.

and they are not of the seed of Cain as the Gaels relate, for there lived not ought of his seed after the Deluge, for it was the purpose of the Deluge to drown the descendants of Cain, and all the descendants of Seth were also drowned along with them, but Noah with his sons and with their four wives, as Moses, son of Amram, tells in Genesis of the Law; and it was God Himself that gave that Law to Moses on Mount Sinai, and it is He that wrote it with His own hand.

13. These are the chiefs of the second age according to the line of the genealogy of Shem:—

The age of Noah,	950 [years.]
„ Shem,	600 „
„ Arphaxad,	438 „
„ Sala,	433 „
„ Heber,	464 „
„ Phaleg,	239 „
„ Reu,	239 „
„ Sarug,	230 „
„ Nachor,	167 „
„ Thare,	70 „

¹ .s. = saegul, age (?).

² e = inverted e, or *sampi* = 900 (?).

³ c = x = 600 (?).

⁴ a, mistake for c (?).

Tara .iii. *meicc* les .i. Abraam, Nachor, Arán. *Macc* dond Arán sin Lóth; robatar dano dí ingin aci .i. Melcha 7 Iascha, di ingin Aráin *meicc* Thara, sethracha do Lóth; 7 is inund Iascha 7 Sarra; 7 adbath Aran rena athair .i. re Tara, 7 is he sein cet *macc* atbath rana athair iár n[d]ilind, 7 is and atbath in Úr Caldeor[um], *amal atber in fili* Goedelach sin. Cet *macc* as . . .

14. Abraam 7 Nachor tucsat da mnai .i. Sarra 7 Melcha, dí ingin a mbráthar fein .i. dí ingin Áráin *meicc* Tára. Tuc ém Abram Sarra dianid comainm Iascha. Tuc *immurgu* Nachor Melcha; ruc Melcha uiii *maccu* do Nachor; ít he so a n-(a)nmand-side—Hus, Buz, Camuel, Chaseth, Azau, Feldas, Iadilafach, Bathuel; is uad *side* rogenair Lauan (*filius*) 7 Rabecca (*filia*). Hus (*nó* Chus) *macc* Nachoir, is uád Iob. 7 is dia sil B . . .¹ Balam in drúi. Camuel dano athai[r] Sirorum eside. Carat-ben Nachar .i. Noma, is iside mathair Tabe. 7 . . . 7 Thuas 7 Muachai. Dend ais t[anaisi] *connici* so anuás. Den tres ais so sis² . . .

Thare, three sons were his, Abraham, Nachor, Aran. A son to that Aran was Lot. He had also two daughters, Melcha and Jescha. The two daughters of Aran, son of Thare, sisters to Lot, and Jescha and Sarah are the same. And Aran died before his father, before Thare, and that is the first son that died before his father after the Deluge. And where he died was Ur of the Chaldees. As that Gaelic poet says:—

“The first son who”

14. Abraham and Nachor married two wives (respectively), Sarah and Melcha, their own brother's two daughters, the two daughters of Aran, son of Thare. Abraham indeed wedded Sarah, whose other name³ is Jescha. Nachor wedded Milcha. Milcha bore eight sons to Nachor. These are their names:—Huz, Buz, Kemuel, Cased, Azau, Pheldas, Jidlaph, Bathuel. From the latter was born Laban (*filius*), and Rebecca (*filia*). Hus (or Chus), son of Nachor, from him is Job, and of the seed of Buz is Balaam the druid. Camuel again, this is the father of the Syrians. The friend-wife of Nachor, *i.e.* Noma, this is the mother of Tabe and [Gaham],⁴ and Thahash and Maacha. Of the second age down to this. Of the third age, this below [this time].

¹ Read “B(alam .i.) Balam in drúi” (?).

² Supply “ifechtsa” (?).

³ Or, cognomen.

⁴ Cf. *Gen.* xxii. 24, where *caratben* is rendered by *leannan*, concubina.

15. In tres æs in domain is e so [lín a bliadan] fil inti, decccxlu .i. o gen Ab[raam] co gabáil ríge do *David* i tír . . .
(caetera desunt).

[p. 3]

16. Acht cena, ol se, a rí failsigfit-sea fírinne duit-siu ; 7 iarfaigim dona druidib ar thús cid ata i foluch fond erlar-sa in ar fiadnaise. Ro ráidset na drúid nochon étammar, ol siat. Ro fetar-sa, ol se ; atá loch *uscí* and, fegtar 7 claiter. Ro claided 7 frith in loch and. A fathe ind ríge, ol in *macc*, abraid cid atá im-medon ind locha. Ní(f)etamar, or siat. Ro fetar-sa, ol se, atát da clar-chiste mora and i n-agid t'agid 7 tucthar as ; 7 tucad ás.

A druide, ol in *macc*, abraid cid atá etir na clar-lestraib út ; 7 ní etatar. Ro fetar-sa, ol se, atá seol-brat and, 7 tuctar as ; 7 frith in seol timmarete¹ etir na da chlár-chiste. Abraid a éolcho, ol in *macc*, cid atá im-medon ind étaig út ; 7 ní ror(f)eclarar, ar ní rot(h)u(i)csatar.

15. The third age of the world, this is [the number of years (?)], that there are in it, 945, to wit, from the birth of Abraham to the taking of Kingship by David in the land of

16. "However," quoth he, "O king, I will reveal truth to thee. And first I ask of the druids, What is in hiding under this floor in our presence?" The druids said, "We know not," quoth they. "I know," quoth he, "there is a pool of water in it. Let it be examined and dug." It was dug and the pool was found in it. "Prophets of the king," quoth the boy, "say what is in the middle of the pool." "We know not," quoth they. "I know," quoth he. "There are two great wooden chests in it before thy face,² and let them be taken out of it." And they were taken out of it.

"Druids," quoth the boy, "say what is between those wooden vessels." And they knew not. "I know," quoth he. "There is a sail-cloth within, and let it be taken out." And the sail was found gathered up between the two wooden chests. "Say, ye wise ones," quoth the boy, "what is in the middle of that cloth." And they answered not, for they understood not.

¹ *Leg.*, timmarté (?).

² *Leg.* in-agid t' aigthe (?).

17. Atat dá crúim and, ol se, .i. cruim derg 7 cruim gel, scailter in t-étach; roscailled in seol-brat, robatar na di chruim ina cotlud and. Roráid in *macc*, fégait(h)-si in dignet innose na bíasta. Atraracht cách dúb co araile co rabe cechtarde ic sroiniud araile, 7 co rabatar ic imletrad 7 ic imithi, 7 no innarbad in chruim dúb araile co medón in t[s]iuiil 7 in fecht n-aill co a imel.

Dorónsat fa thrí fon innas-(s)in. In chruim rúad *tra* ba fand ar thús 7 ro-innarbad co himel ind étaig. In chruim taitnemach *immurgu* ba fand fo déoid 7 roteich isin loch, 7 rotinastar in seol fo chétoir. Ro farfaig in *macc* dona druidib, innisid, ar se, cid follsiges in t-ingnad so. Ni etamar, ar siat.

Dogen-sa, ar in *macc*, a follsigud dond rí.

18. Is é in loch flathius in domuin uile, is é in seól do (f)lathius-(s)a a rí. Is iat na dá chruim na da nert .i. do nert-su co mBretnaib 7 nert Saxon.

Do nert-su in chruim ruad, is i ro-innarbad ar thús don flathius;

17. "There are two worms¹ in it," quoth he; "a red worm and a white worm. Let the cloth be loosened." The sail-cloth was opened. The two worms were asleep in it. The boy said:—"Look ye, what the reptiles will now do!" Each of them started towards the other, till they were on either side overthrowing each other,² and till they were tearing and eating each other in turn, and one worm of them was driving the other to the middle of the sail, and another time to its edge.

They behaved thrice in that way. It was the red worm that was weak at first, and that was driven to the edge of the cloth. It was the bright worm, however, that was weak at last, and it fled into the pool, and immediately the sail vanished. The boy asked the druids:—"Tell," quoth he, "what this marvel portends." "We know not," quoth they. "I will interpret," quoth the boy; "its portent to the king."³

18. "The pool is the sovereignty of the whole world. The sail is thy sovereignty, O king. The two worms are the two powers, thy power with the Britons, and the power of the Saxons.

"Thy power, the red worm, it is, that was first driven from the

¹ cruim now means "maggot."

² Or dragging each other.

³ Lit., "I will make its manifestation to the king."

nert Sachsán immurgu in c(h)ruim gel rogab in seól uile *acht* bec .i. ro gab *innis* Bretan *acht* bec, co ro n-innarba nert Bretan fo deoid íat.

Tusu immurgu, a rí Bretan, eirg asin dún-sa ar ní chæmais a chumtac(h), 7 sir *innis* Bretan 7 fógeba do dun fadéin. Ro ráid in rí, cía do chomai(n)m-so, ol se. Ro (f)recair in gilla, Ambróis, ol se, mo ainm-se is é sein in t-Ambrois Gleotic rí Bretan.

19. Can do cenel, ol in rí. Consul Romanach m'athair-se, ol se, 7 bíd hé só mo dún. Roleic Gorthigernd in dun do Ambróis 7 rige iarthair Inse Bretan uile, 7 tanic cona druidib co túascert Inse Bretan .i. cosin ferand dianid ainm Gunnis, 7 rochumtaig dún and .i. Caer Gorthigernd.

20.

DE CHATHAIGECHT GORTHEMIR.

Iartain tra atraracht Gorthemir coscrach macc Gortegern cona brathair in agíd Egist 7 Orsa, 7 rochathaigsetar Britain mar oen ris co hamnas, co ro-innarbsat Saxono co hinis Teneth; 7 rogabsat Britain

sovereignty; the power of the Saxons, the white worm, which took the whole sail but a little, *i.e.* took the Island of the Britons but a little, till at last the power of the Britons drove them out.

“Thou, however, King of the Britons, go out of this castle, for thou mayest not keep it,¹ and seek² the island of the Britons, and thou shalt find thy own castle.” The king said:—“What is thy name?” quoth he. The lad answered:—“Ambrose,” quoth he, “is my name.” (This is Ambrose Gleotic, King of the Britons.)

19. “Whence is thy race?” quoth the king. “My father was a Roman Consul,” quoth he, “and this shall be my castle.” Gortigern left the castle to Ambrose, and the kingship of the west of the island of Britons all, and came with his druids to the north of the island of Britons, even to the land called Gunnis, and built a castle there, to wit, Caer Gortigern.

OF THE WAR OF GORTHEMIR.

20. Thereafter arose Gorthemir, the triumphant, son of Gortigern, with his brother, against Hengist and Horsa, and the Britons made war along with him fiercely, till they drove the Saxons to the island

¹ Will not be able to protect it.

² Search, visit (travel (?)).

forro fo thrí in n-insi co toracht cobair chucu asin Germáin, 7 ro-chathagsetar fri Bretnu each la. Tan ba leo, tan aile ba forro; 7 dorat Gorthemir cetri catha doib .i. cath for brú Derguint, 7 cath for brú Rethenegabáil, 7 is and dorochair Ors 7 Catigernd macc Gortigern; 7 cath for bru mara Icht, 7 taifnitir Saxain co a longaib, 7 cath for bruaig Epifort. Marb immurgu Gorthemir iar n-amsir bic 7 atrubairt fri Bretnu, garr ría n' ec, a adnacul for bru in mara 7 ni ticfaitis Gaill etir in n-insi iartain. Ni dernsatar *Bretain* sin.

Atraracht nert Saxan iar sin ar ba cara doib Gorthigern a los a mna.

21. Dorala immurgu iár n-éc Gorthemir 7 iar sid Egist 7 Gortiger(n) doronsat Saxain mebuil for Bretnu .i. *Bretain* 7 Saxain do thínol in oen baile, amal bid do sid, .i. Égist 7 Gorthigern fá chomlin cen armaib ic [c]echtarnai. *Acht* tuesat Saxain scena etarru 7 am-mælanu,¹ 7 romarbsat na Bretnu bátar and sin *acht* Gorthigernd a

of Thanet. And the Britons took from them thrice the island, till help came to them out of Germany, and they warred with the Britons daily. At one time it was in their favour, at another time it was against them. And Gorthemir gave four battles to them—a battle on the bank of Dergunt, and a battle on the bank of Rethenegabal, and it is there that Horsa fell, and Catigern, son of Gortigern; and a battle on the shore of the Ictian Sea, and the Saxons are chased to their ships; and a battle on the brink of Epifort. Gorthemir, however, died after a short time, and he said to the Britons, shortly before his death, to bury him on the edge of the sea, and the foreigners would not come at all into the island thereafter. The Britons did not do that. The power of the Saxons rose after that, for Gortigern was a friend to them on account of his wife.

21. It befel, however, after the death of Gorthemir, and after the peace of Hengist and Gortigern, that the Saxons played a treachery on the Britons, to wit, the Britons and the Saxons to be gathered into one place, as it were, to make peace. Hengist and Gortigern (to be) with equal numbers, neither side having arms. But the Saxons brought knives between them and their sandals,² and slew the Britons that were there, save Gortigern alone, and

¹ dá maelán argit im a cossa, *LU.* fo. 26 b.

² *ficones* in Latin, *Nen.*

oenur, 7 rochenglatar Gorthigern, 7 dórat trian a feraind [do] dar cend a mna .i. Alsaxum 7 Sutsaxum 7 Nitilsaxum.

22. Noforcanad *immurgu* German inni Gorthigernd co roleced a mnai .i. a ingin. Rotheigh 7 rofolraig riá German co clérchib *Bretan* isind [f]erund dianid ainm Gorthigernian; 7 dochuaid German co clérchib *Bretan* 7 ro boi .xl. lathi 7 aidehe and; 7 dochuaid doridisi Gorthigerng for teched na clerech co a dún, 7 dochoid German inna díaid, 7 robátar trí lá 7 trí aidhchi in aine and sin, 7 roloise tene do nim inní Gorthigern and sin *cona* uile muintir.

Atberat araile is do dercuiniud atbath for fain(n)iul al-luc il-luc. Atberat dano araile is talam rosluic ind adaig ro losced a dún.

23. Robatar *immurgu* tri *meicc* oca .i. Gorthigernd, is eside ro cha-thaig fri Saxanu, Catigern [7] Pascent, is do-side dorat Ambróis rí *Bretan* Boguelt 7 Gorthigerniain iár n-éc a athar Faustus noem .i.

they bound Gortigern, and gave a third of their land to him on account of his wife—namely, Essex, and Sussex, and Middlesex.

22. German, however, was admonishing Gortigern to give up his wife, *i.e.* his [own] daughter. He fled and hid from German, and the clerics of the Britons, in the land which is called Gorthigernian, and German went with the clerics of the Britons, and was there forty days and nights. And Gortigern again went in flight from the clerics to the castle, and German went after him, and they were three days and three nights fasting there, and a fire from heaven burned Gortigern then with all his household.

Others say that it is of great grief¹ he died, wandering from place to place.

Others, too, say that it was the earth that swallowed him the night his castle was burned.

23. He had, however, three sons—namely, Gortigern² (it is he warred against the Saxons), Catigern, and Pascent. It is to this one (last-named) that Ambrose, King of the Britons, gave Boguelt and Gorthigernian after the death of his father, holy Faustus, that is [to] his daughter's son. And it was German baptized him, and reared him,

¹ Or despair.

² Read Gortimer.

mace a ingine 7 Germán rombaist 7 ronail 7 roforcan; 7 techtaid cathraig for bru srotha Ré¹. Nemnus asbert so.

24. Fermél fil innosa for ferund Gorthigern *meicc* Teudubri, *meicc* Pascent, *meicc* Guodicater, *meicc* Morut, *meicc* Eldat, *meicc* Eldoc, *meicc* Paul, *meicc* Meprit, *meicc* Briacat, *meicc* Pascent, *meicc* Gorthigern, *meicc* Guitail, *meicc* Guittolin, *meicc* Glou.

Bonus 7 Paulus 7 Mauron *trí meicc* Glou; is e-side dorone Caer Gleu (*o* over *e*) .i. Glusester for bru Sabrinne. Dochuaid German día thír. Patraic tra ind inbaid sin i ndáire in Herind oc Miliuc, isind amsir sin rofoided Pledias dochum nÉrend do *precíupt* doib. Dochoid Patraic d[*f*]oglaím fades, co roleg in canoin la German. Roinnarbad Pledias a Hé²ind 7 tánic co rofogain do Dia i Fordun isin Mairne.

25. Tanic Patraic dochum nÉrend iár foglaím 7 robaist firu Herend.

O Adam co bathis fer nÉrend .um. ccc. xxx.; ferta tra Patraic do innisin dúib-si, a firu Herend, is usce dó loch insin.

and taught him. And he possesses a city on the bank of the river Rem. It is Nennius who said this.

24. Fermael is now the name of the land of Gorthigern, son of, &c.

Bonus, and Paulus, and Mauron were the three sons of Glou. It is he who built Caer Gleu (Glou), *i.e.* Gloucester on the bank of the Severn. German went to his country.

Patrick (was) at that time in bondage in Ireland under Mileuc. It was in that period that Palladius was sent to Ireland to preach to them. Patrick went south to study, and he read the Canon² under German. Palladius was banished from Ireland, and came and served God in Fordun in the Mairne.

25. Patrick came to Ireland after (his) study, and baptized the men of Ireland.

From Adam to the baptism of the men of Ireland, 5330 (years). To tell to you, men of Ireland, the miracles of Patrick, that is (bringing) water to a lake.

¹ Or Réin. *o* over *e*. ² *i.e.* the Scriptures (or Canon Law (?)).

Rogab *tra* nert Saxon for Bretnu iar n-éc Gorthigern 7 rogab Octa *mac* Egist rige *forru*. Aráide nocathaiget Artúr 7 *Bretain* ríu co calma 7 dorat dá cath déc doib .i. in cet-chath i n-Inbiur Gléir, in *tanaise* 7 in tres 7 in *cethramad* 7 in coiced for brú Dubglassi, in *sesed* for bru Basa; in uii. i Caill Calidoin .i. Cait Coit Cledeb, in uiii. in Les Guinneain.

26. Is and *sin* ro-immarchuir Artúr deilb Maire for a gúlaind, 7 roteichsetar na págáin. [In] ix. i Cathraig ind Leomain, [in] x. in Robroit; xii. is and *side* ro marb lám Artuir .xl. ar ocht cétaib in oen ló 7 ba les coscor intib uile. No-chuinchitis *immurgu* na Saxain ó Germain *fortacta* doib 7 rígi *forro* co h-Ida,¹ is e-*side* cét-ri rogab uádib ifós Inbene Roic .i. fri Umbra atúaid. Ida *mac* Euba, Eanfleth ingen Eduni toisech riam robaisted do Saxanaib in Inis Bretan.

The power of the Saxons overcame the Britons after the death of Gortigern, and Octa, son of Hengist, took kingship over them. Nevertheless, Arthur and the Britons warred against them bravely, and gave twelve battles to them, to wit, the first battle in Inber Gléir; the second, and the third, and the fourth, and the fifth, on the bank of Dubglais; the sixth, on the bank of Bassa; the seventh, in the forest of Calidon, *i.e.* Cait Coit Cledeb; the eighth, in Les Guinneain.

26. It is there that Arthur bore the image of Mary on his shoulder, and the pagans fled; the ninth, in the city of the Lion;² the tenth, in Robroit;³ the twelfth, it was in this that Arthur's hand slew eight hundred and forty in one day, and his was the victory in them all.

The Saxons, however, besought help to themselves from Germany, and (offered) the kingship over themselves to Ida. This is the first king who took (kingship) from among them on this side of Inbene Roic, *i.e.* by the Humber from the north. Ida (was) son of Euba; Eanfleth, daughter of Edwin, the first ever that was baptized of the Saxons in the island of Britons.

¹ co dia, ms.

² Caer Leon.

³ the 11th "in Monte Bregon," omitted here.

HOMILIES FROM LEABHAR BREAC.

INSTRUCTION ON THE SACRAMENTS.

27. [LB. 257a]. Isu Crist Macc Rig nime 7 talman, in Tres Persu na Trinóti is comoesa 7 is cutruma frísín Athair 7 frísín Spírut Nóeb, in Fír-Dia 7 in Fírduine, int Uasalsacurt 7 int Ard-Epscop roédpá(i)r he fén for altoir na crochi do cendach 7 do fuaslucud in chinedu doenna—is é roedpair isin oídeche ria n-a c(h)ésad a fuil 7 a feoil, 7 dorat dia apstalaib¹ dia caithium. Ocus forácaib oc na hapstalaib¹ sin 7 icon eclais uile cu forba in tsaegail gnáthugud dénma na hedparta cetna do cuimniugud na cét-edparta dia rothairbír he fén fri croich 7 bás ar umalóit don Athair némda do comallud a tholi.

28. Is hé in édpairt a raibe lánbuidecus Dé 7 féthnugud a fergi fri síl n-Ádaim escainte. Ar is ínnte robui forbair² umalóti 7 inísle, for-

27. Jesus Christ, the Son of the King of Heaven and Earth, the Third Person of the Trinity, is coeval and coequal with the Father and the Holy Ghost, true God and true Man, the High Priest and High Bishop, who offered Himself on the altar of the cross to redeem and ransom the human race; it is He who, on the night before His crucifixion, offered up His blood and body, and gave them to His apostles to partake thereof. And He left with those Apostles, and with His whole Church, to the end of time, the custom³ of making the same oblation to commemorate the first oblation when He subjected Himself to the cross and to death in obedience to the Heavenly Father, and to fulfil His will.

28. This is the oblation in which is the full satisfying⁴ of God and the appeasing of His anger against the accursed seed of Adam; for in it was the full-growth of humility and lowliness, the full-

¹ hapstalu, ms.

² forbair, ms., as forair, forbarach, in AG. Cf. forbart, forbartach, forbíur, Z.; forbairt 7 bisech, AG.

³ Or rite, "an bfuil gnáthugad an

uisge choisreagtha arsaíd"? is the use of holy water ancient? Donlevy, 442.

⁴ Or propitiation, "buidech, gl. contentus"; buidechas now means "thanks."

bair *deirci* 7 *eridirisechta*, 7 *lán-chomaiditiu fri trógi in chineda doenna cu coitcend.*

29. Cech tan *tra* chúimniges 7 cretess *cech* díne iar n-araile, 7 *cech* duine arnuair in *cét*-epairt sin, 7 in tan tairisniges *ínnte*, is andsin *trémdiriges*¹ *doc(h)um nime*; 7 is and is tarba dó *césad Crist*, 7 is and *cesas dosam co toduchtach*² he, *ocus* is and *sin* soerthar he ar feirg *nDé* 7 ar *cumachtu* in diabuil 7 ar a *peccaib fén*. Ar *amal bóí in nathair umaide ic maccu Israel for slaitt etaruas*, darér *amal rothe-caise Dia* doib in tan tuetha plaga na *nathrach forru isin díthrub*. *ocus* *cech* oen nobenad *fria nathair occu ó sin amach ní erchoitiged dó o rosdé Chad forsa(n) nathraig n-umaide*. Is amlaid *didiu cipe c(h)retius* 7 *chuimnigius amal robói Crist* hi croich, ní erchoitiget nemi 7 aslaige *dénnu ní dó*. Ar *cia robensat remi he, slanaigfit(h)ir tria forfethium in chésta 7 tria fairisium and*.

growth of charity and heart-pity, and perfect sympathy³ for the wretchedness of the human race in general.

29. Whenever, then, each generation after another, and every person in turn, remembers and believes that first oblation, and when he trusts in it, then it leads him⁴ towards heaven, and it is then the passion of Christ is an advantage to him, and then He suffers for him profitably,⁵ and then he is saved from the anger of God, and from the power of the devil, and from his own sins. For as the children of Israel had the brazen serpent aloft⁶ on a rod, as God had instructed them (to do) when the plagues of serpents were brought upon them in the desert, and everyone of them who was thenceforth stricken by a serpent was not hurt by it⁷ when he looked at the brazen serpent. Thus, also, whoso believes and remembers how Christ was on the cross, the poisons and allurements of demons harm him not in anything. For though they (may) have struck him before, he will be healed by contemplating the passion and dwelling on it.⁸

¹ Or *trémdiriges* (?).

² Perhaps = *tothachtach*; cf. *tothacht*, purport, importance, flower (of army), AG.

³ *comaiditiu*, co-profession (?), fellow-feeling: cf. a *mbráthirsi do aiditin frisna bochtaib*, LB. 248 b.

⁴ *trimedirgedar*, gl. *transfert*, ML. 54 a.

⁵ It seems = *tothachtach*, *tádbachtach*.

⁶ *eadarbuas*, "swinging in the air, whirling aloft over head," of *O'D.'s Suppl.*, does not suit here.

⁷ Lit., "it did not harm him," non ei nocebat.

⁸ For *airisium*, *thairisium*; or a *faire-sium*, in watching it.

30. Is aire *imorro*, isí in edpairt *cetna* dognither ocainde .i. oc athcuimniugud mar darónad hi fén isin chesad, *cona* beth *terc* menmnaigi *nó* faindi irsi oc na dóinib *dédinchaib* na tarraid in *césad*. Ar diamad sigeam *nó* comartha *aile*,¹ ind écmais in firechuirp 7 na firfola, *cetna tria* nderntá² int athcuimniugud sin indíu, ni thairisnigfítis in lucht dedenach isin *cét* edpairt dia *særad*, uair nach in a áimsir *nó* in a frecnarcus doronad, mine beth occu fen in an aimsir frecnairc in edpairt inand cincop isin deilb chetna.

31. Ocus (is) aire nach ead ón ar na bud aduathmar lasna hirisechu a cáithem 7 na rothubtís amirsig friu fuil 7 feoil duine do chathium, 7 cumad logmairite a cretium cin a chetfanugud in a deilb fen. Uair amal ba logmar thall cretem *Diadachta Crist* a ndeilb deroil a *Doen-nachta*, is amlaid is logmar indíu a chretem a ndeilb baigine. Ar amal

30. Wherefore, then, it is the same oblation that is made by us, remembering how it was made in the crucifixion, so that there be not lack of mindfulness³ or weakness of belief in the people of later times that the passion has not remained.⁴ For were there other sign or token, in the absence of the same true body and true blood, through which that commemoration was made to-day, the people of later times would not trust in that first oblation for their salvation since it was not in their time and presence it was made, unless they themselves in their present time had the same oblation, though it be not in the same form.

31. And it is for this reason that it is not so,⁵ in order that the partaking thereof might not be deemed terror-causing by the faithful, and lest infidels should charge them with partaking of the blood and flesh of a man, and that all the more precious⁶ might be their belief without perceiving Him in His own form. For as it was precious of old to believe in the Godhead of Christ in the lowly form of His Humanity, so is it a precious thing to-day to believe in Him, in the

¹ íf in MS

² ndénta(r) or ndénta (?).

³ mindedness; cf. huand-fairsing-menmnaigi; gl. magnanimitate.

⁴ Or continued; cf. tarraid, doruaraid, doruarathatar, gl. remanserunt, Z. 456, 457. I think "ni tharraid in animm asin curp" (Pass. and Hom. l. 8117),

= the soul did abide or stay out of the body.

⁵ i.e. in the same form.

⁶ Or meritorious, valuable; luach saothair, "reward," *Revelations*, xxii. is maith in lóg dobeir Dia, "great is the reward God gives," LB. 108a; this compar. is not in dictionaries.

roedpair in Rígsacart coitchend, .i. Isu Crist fodessin, in edpairt sin artus darcend in chinedu doenna, is amlaid édpras cech sacart dia síl apersain 7 a nert briathar, in edpairt sin. Ni hinand dorér amal dorinde-sium rompu, 7 amal rothecaise doib *conadernatis*; acht iar fir éna didiu is esium fén .i. Isu Crist in Sacart cínnte oc bendachad 7 oc noemad na nemaicside na hedparta cech lathi cia beth in sacart *ele* co haicside oc timthirecht fria laim.

32. Is e tra in maigister eolach 7 in firliaig rothecaise do cách currochtad¹ in sasad slanaigthe sin inagaid erchoti 7 nemi na nathrach, 7 dia chalmugud 7 dia bethugud 7 dia thódiuscad a talmain 7 dia thocbail for nem. "Ar ni theit nech for nem" acht intí tanic de .i. Crist con a ballaib .i. Crist co cech oen caithes a chorp 7 a fuil, no ren-a duthracht a cáithem dia fagbad.²

33. Fath aile ar-arfachad acaind in sasad sin, ardaig comad oenchorp in eclais uile do Crist iar n-oentaíd aicenta oenchuirp tri

form of bread. For as the universal Royal Priest, Jesus Christ Himself at first offered up that sacrifice for mankind, so every priest of His race, by the virtue and power of words offers up that oblation. Not the same is what³ He did before them, and what He instructed them to do; but yet indeed in truth it is Jesus Christ Himself, the real Priest, who, though invisible, is blessing and sanctifying the oblation every day, though the other priest be ministering as his deputy.⁴

32. Now He is the learned master and true physician who directed every one to approach⁵ that food of salvation (as a remedy) against the hurt and poison of the serpent, and to be encouraged and quickened, and to be raised from earth and lifted to heaven. For no one goes to heaven but only He who came from it, that is, Christ with His members, *i. e.* Christ, with everyone that partakes of his body and blood, or has an earnest desire to partake thereof if he could get (it).

33. Another cause for which that food has been left with us (is), that the whole church might be one body to Christ, after the natural

¹ *It seems* cor-rochtad in ms.; read currochaithe or cor-roched.

^{a-a} This is inserted in the margin.

² fadbad written first, and a circlet put under the *d* so as to form *g*.

³ *Lit.*, is as He did.

⁴ fri láim in rig (a viceroy), representing the king, *AG.* p. 777.

⁵ Or partake of = corrochaithe.

⁶ Or rather, refreshed, nourished.

an caithem doib uli a fírchuirp-sium 7 a fírfola, amal is oen¹ eturru fén 7 frís-(s)ium iar n-oeniris 7 iar n-oenduthracht menman. Is hi didiu in edpairt sin edpairt is anorchu 7 is diliu la Dia 7 la muintir nime dona huliub edpartaib; ar is logmaire lais hi inat na huli séotu 7 máine orda 7 airg(d)ide, 7 is mó chendsaiges hé fri dóinib domain. Is hi didu is cend 7 is clethi² inan uli n-ádmát 7 n-édpart; ar ardfiugra 7 foisethe 7 sígne iatsum uli, is hi im. a hoenur in phóind 7 in fírinde. Ar cia brig nó cia nert slánaigthe no glanaid no fuaslaicthe anma no fethnaigthe fergi Dé nobiad hi fuil na rethi 7 na mboce 7 na .ix. n-ócdam treothu fen, mine betís oc inchosc 7 ic follsiugud na fíredpart-sa rotholtanaig³ do Dia oc Abel 7 oc Noe, 7 oc Abraham dia roedpair a mac⁴ forsan áltóir iarn a chuibrech? figair sin in Athair Nemda do edpairt a Mac* for altoir na crochi.

34. Is hi didu in edpairt-si rotucad triasin mbaingin 7 triasin fín

union of one body, through their partaking, all of them, of His true body and His true blood, as there is union among themselves and with Him, in one faith and one will of souls. Now that oblation is of all oblations the most honourable and agreeable in the sight of God and of the court of heaven; for it is more precious in His view than all jewels and gold and silver treasures, and it most (of all) propitiates⁵ Him towards the people of the world. It is it that is the head and chief of all material things⁶ and oblations, for (mere) types and shadows and symbols were all these; but this alone is the reality⁷ and the truth. For, what virtue or power of saving or purifying or redeeming the soul, or of appeasing the anger of God, was in the blood of the rams or the goats or the nine young oxen, by themselves, if they were not indicating and (fore)showing the real oblations which pleased God on the part of Abel, Noah, and of Abraham when he offered up his son on the altar after having bound him, a figure that (last one is) of the Heavenly Father who offered up His Son on the altar of the cross.

34. This therefore is the oblation which was given through the

¹ For oentu (?).

² bud cenn bud cleithe, AG. v. cleithe.

³ Sic, read rotholtanaig (?).

⁴ mc .i. mac, ms. * or Meic.

⁵ Lit., makes Him mild.

⁶ ádmát = ἔλῃ = wood, raw material.

⁷ The important, the weighty thing, from "pondus" (?); poind, use, advantage, AG.; a whit, O'D. Suppl., does not suit here.

redpair¹ melcisedéach thall; isé so in fíruan cáscda triása rosoerait primgene mac n-Israel. Is i-so in máind nemda forsa fácbadar 7 forsa fag(b)ar cech mmlais; is i-so in bó derg threblíadnach² isa fuil rohesréti tar macu Israel dia coisecrad 7 dia mbendachad. In tan tra bendachthar 7 noemthar in glanrún sin chuirp Crist, bíd Ísu Crist in tan sin forsin altoir con aingliu 7 archaingliu imme. Ar ní hé in sacart iar fír dogní in édpairt sin iter, cid he atéither icon timthirecht, acht Ísu Crist fen dogní comsód 7 bendachad ina baigine 7 in fína a fíraicned a chuirp 7 a f(h)ola fén in tan chanas in sacart na briathra rocan Crist in tan dorígne artús in edpa(i)rt-sin.

35. Ar is e Crist is sacart 7 is edpairt and; ar is iat tredda bís ocan edpairt sin cuirp Crist 7 a fola .i. in sacart cohaecside icon timthirecht i fiadnaise cháich co coitcend, ocus aingil 7 árchaingil nime ie a forgell 7 in a fiadnaib aige fri laim Crist, ocus Crist fén oc comsod 7 ie ben-

bread and wine, which Melchisedech offered of yore; this is the true Paschal Lamb, by which the first-born of the children of Israel were saved. This is the heavenly manna in which is left³ and in which is found every taste; this is the three-year-old red cow, whose⁴ blood was sprinkled over the children of Israel to consecrate and bless them. Now, when that pure mystery of the body of Christ is blessed and sanctified, Jesus Christ is at that time on the altar with the angels and archangels of heaven around Him. For it is not truly the priest who performs that oblation at all, though it be he that is beheld ministering, but Jesus Christ Himself who works the conversion and blessing of the bread and wine into the true nature of His own body and blood, when the priest says the words which Christ said when He first made that oblation.

35. For Christ is (both) Priest and Oblation there; for there are three things at the oblation of Christ's body and blood, to wit, the priest visibly ministering in presence of all in general, and the angels and archangels of heaven witnessing it, and as witnesses for him as minister of Christ, and Christ Himself changing, and blessing, and

¹ Sic.

² colpach thrí mblíadan, *Gen.* 15, 9; colpach bainnean dergbúide, *Numbers* 19; *LB.* unites both.

³ Or they found.

⁴ cf. isa ferg, whose anger, *Molloy's Catech.* p. 71; read is a fuil in our test.

dachad 7 ic coisecrad na baigrine 7 in fína co ndenand-sum a chorp 7 a fuil féin díbsin.

36. [LB. 257b]. Maírg críde tra, míne tháirmisce morecín de, ná tice don eclais in uair dénma na hédpart(a)-sa hí comdail Isu Críst 7 muintíre nime do accáine a pecaid 7 do aircisecht friu 7 d'iarraid fortachta¹ dia anmain. Máire is loind 7 is escaid do cumm na cobfledí deroile truallníde 7 is anescaid dochumm na fíedí hí fil betha bithbuan 7 slánti suthain dogrés. Máire nach congbanh hé fén a sognímaib 7 í sobésaib for cind na hedparta-sa, dia fegad in ainsir a dénma 7 dia caithem con aithrígí ndic(h)ra 7 toirsi menman.

37. Cech duine tra risnad ail in bethu suthain cuitiged in edpa(i)rt-sí 7 caithed in sásad nímída co hirisech 7 co trathaigtech 7 co haithrígech. Ar cech oen chaithes hé con aithrígí 7 déraib 7 con anath cretmi 7 con a airmítín in a chríde, bíd aittreb 7 bíd tempul coisecartha do Dia hé; bíd malairt bithbuan imorro hí dá cech oen noscaithfe co heccomadais .i. cen aithrígí dia peccdaib 7 cen cólma

consecrating the bread and wine, so that he makes His body and blood of them.

36. Woe indeed to a heart,² if great necessity does not hinder him from it, that comes not to the church at the hour of performing this oblation to meet³ Jesus Christ and the family of heaven, to bewail his sins⁴ and to (obtain) mercy for them, and to ask help for his soul. Woe (to him) who is eager and ready for the insignificant and defiled feast, and is slow (to come) to the banquet in which is life everlasting and perennial health for ever. Woe to him who does not keep himself in good deeds and practices (as a preparation) for this oblation, to behold it at the time of the performance thereof, and to partake of it with fervent repentance and sorrow of soul.

37. Every person, then, who desires life perennial, let him take part in this oblation, and partake of the heavenly food faithfully, opportunely, penitentially. For everyone who partakes of it with penance and tears, and with steadiness of faith, and with reverence for it in his heart, will be the abode and consecrated temple of God; but it (the Eucharist) will be lasting destruction to every one who shall

¹ *fortsa*, in ms.

² *put* for man.

³ *Or* with.

⁴ 'sin' in text.

aiċe conid fírcorp 7 fírful in tSlainícedu cáithes, 7 cen anoir ndles-tenaig dó in a críde *acht* a gabail amal *cech* mbiad archéna.

38. Cid ingnad *tra* la nech in comsód mírbulla *sin* ina bairgine 7 in fína hi fírchorp 7 hi fírf(h)uil *Crist*, creted¹ aráisin cen amarcus 7 cen etaraisi dontí na hepert góí riam .i. do *Crist* fén rodemnig comenic *sin*. Creit *tra* conid ulichumachtach hé, cúmníg na mírbuli mora *aili* dorígne ce(n) nach n-ádbar: i(n)t aer uli do soud an uscí oc tabairt na dílend, na flesca ina nathrachaib 7 na nathracha i flesca isin Egipt, i(n)t uscí hi fuil 7 in fuil in usqí, in luaithriud i loscandaib, Muir *Ruad* do dlugi, *Sruth* Iordanen do thirmugud, int usqí asin carraice, 7 na mírbuli ile archena dorígne i Petarlaice 7 in Núfiadnaise ar maith *fri* dóinib.

39. Ar ind uli mírbuil dorígne Dia ó thúis domain is ar desmbirect dorigne iat .i. intí doróine na mírbuli móra *eli* co fétfad comsód a chuirp 7 a fóla *im* mbairgin 7 hi fin.

partake of it unworthily, that is, without repentance of his sins, and without having a firm conviction² that it is the true body and true blood of the Saviour that he partakes of, and without due honour to Him in his heart, merely taking it as any other food.

38. Now, though wonderful may seem to anyone that marvellous conversion of the bread and the wine into the true body and true blood of Christ, he should believe, for all that, without doubt and without hesitation,³ Him who never uttered a falsehood, to wit, Christ Himself who frequently affirmed that. Believe, then, that He is all-powerful; remember the other great wonders He did without any (natural) cause, turning the whole air into water bringing on the Deluge; the wands into serpents and the serpents into wands in Egypt; water into blood, and blood into water; dust into frogs; the dividing of the Red Sea; the drying-up of the River Jordan; the water out of the rock; and the many other wonders which He performed in the Old Law and in the New Testament for the benefit of men.

39. For every miracle God worked from the beginning of the world, it is for an example He did them, to wit (to show) that He who did the other great wonders could convert His body and blood into

¹ credet, in ms.

² *Lit.*, hardness, *O' Clery*.

³ *Or* unfaithfulness.

Tabrat *tra* dian óid a mírbuli gnáithce¹ cech lathi .i. mar chomósodú ar desmbirect in sílne usqide i feoil 7 i cnámu nan anmanda 7 mar sous *tra* in talum fén in anmandaib 7 i torthib 7 i cnámaib, 7 na cnámu i torthaib 7 int usqi i clochaib 7 i tinedib 7 iat-sein in usqi; oculus *amal* sous torthi in *talmáin* 7 na cind i feoil 7 i fuil 7 i cnámaib nan anmanda.

40. Intí *didu* dogní na comsóti mírbulla sin i corpaib *ele* do fulang in betha *eracadaig*, ní hecen roingnad de cia doneth comsód a chuirp fén do fágbaíl na bethad suthaine dúinne triasan sásad suthain sin. Ar is esin in sílne nemda triasa *forbair* gort nan irisech 7 triasa n-érechad a talmáin il-ló bratha, triasa soerfai^{ter} 7 triasa sasfai^{ter} iat ar thromdach^t 7 emeltus in chuirp truallnide, ar thruaigi 7 ar imnedu ifirnn, 7 triasa fúigbet in fírbethaid 7 in fírgloir i cutrumus fri haingliu nime. Intí *tra* rosbennach na .v. baírgena cu rasásta .v. míle dib, 7 cu ralínta .xii. cliab dia fúidlib;² 7 intí dosgní co gnáthach *cel*

bread and wine. Let them therefore observe the usual wonders of every day, that is, how He converts the liquid little seed into the flesh and bones of animals, and how He turns the earth itself into animals, and fruits, and bones, and bones into fruits, and water into stones and fires, and those same things into water, and how he turns the fruits into earth, and, in addition, into the flesh and blood and bones of animals.

40. He then who works these marvellous conversions (of things) into other bodies to support the perishable world, there need not be great wonder at it, if He should produce a change of His body to procure lasting life for us through that perennial food. For He is the celestial seedling by which grows the field-crop of the faithful, and by which they shall rise from the earth on the day of judgment, by which they shall be freed from and refreshed against the heaviness and weariness of the corrupt body, against the wretchedness and miseries of hell, and by which they shall obtain true life and true glory on an equality with the angels of heaven. He who blessed the five loaves, so that five thousand were full-fed by them, and that twelve baskets were filled by the remnants thereof; He who usually makes a hundred grains out of

¹ *sic*, for gnáithche, gnáthcha (?).

² fúiglib, *ms.*, as if connected with "fúigbe," "fáebáil." Stokes gives

"fuidell," from *LU.* 114, and

"fuidlech," from *S. na R.*; fuideal, *O'R.*; mostly "fuigoll," in *LB.*

gráine don oen *gráine* 7 *in* gort uli fa deoid triasin mbennachtain tuc Ísu Crist i tús domain *forsin* talmáin con a torthib—is e rosbennach *gráine* glangríbdaí a chuirp 7 a f(h)ola fén co rof(h)as gort saibhir de dianad lán domun uli o thurcabail co fuined triasa sástar ind uli irisechu o thús núfiadnuise co dé brátha.

41. Ni messu *didiu* a bec inas a mor *in* chuirp-si *Crist*, 7 ní mó is airbern¹ a rand oltás a thoitt, ar ata ulídetaid 7 toitt chómlan chuirp *Crist* in cech errandus dé; oculus ata lánbrig 7 lánner^t legis 7 slánaigthe cech duine inntib. Ni ferr, *didiu*, nó ní messa, o duine, sech araile in glanrúin sin chuirp *Crist* 7 a fhola; ar ní thic do *peccad* duine a corbad-si *no* a holcugud; ní re maithes *tra* nach duine *no* ar a nóime fásus a maith-si 7 a noemad; ar is ise maithiges 7 noemas cách *iter* thuaith 7 *eclais*. Ísu *Crist*, Mac Ríg nime 7 talman, in dúilem triasa ndérnta ar tús ind uli dúl, 7 in fírliaig coitchend triasa slánaigther

one grain, and in fine the whole harvest through the blessing which Jesus Christ at the beginning of the world gave to the earth with its fruits—He is the same who blessed the pure² grains of His body and blood, so that from it grew a rich harvest from which the whole world was filled from the rising to the setting (of the sun), by which all the faithful are fed from the beginning of the New Law to the day of doom.

41. Not inferior is the little part to the great part³ of this body of Christ; neither is its part less than its totality, for the perfect whole and entire of the body of Christ is in each particle thereof; and the full virtue and power of the healing and saving of every man abides in them. Not better, then, nor worse, one than another,⁴ O man, that pure mystery of the body of Christ and of His blood, for man's sin cannot defile it or make it bad; it is not by the goodness of any man, or on account of his holiness, that its good and sanctification grows greater, since it is it that makes good and sanctifies every one, both lay and clerical. Jesus Christ, the Son of the King of Heaven and Earth, the Creator by whom was made every creature, and the

¹ So in ms.; for airberu (?); it may mean "bulkier" (*airbire*, armful, O'R.)

² *gribdaí* = swift, quick; *grib* has many meanings, which do not suit here.

³ The small particle and the large one.

⁴ The meaning seems to be, from what follows, that when this "pure mystery" is celebrated by a sinner it is not less worthy than when it is celebrated by a holy man

cech oen gabus a *forcetul* 7 a chomairle, is he *forácaib* oc cách in glanruin-si na báiste dia nglanud 7 dia noemad. Ár intan genes nech ó a thustidib collaide tria oelseugud¹ collaide mac do senadam escainti² he ón mud sin 7 do diabul; intan *tra* baistigther he donither duine nua glan dé 7 fírmac Dé.

42. *Ocus amal* ric a less *imorro* in náidiu iarna túsmiud biad do fulang a bethad, is *amlaid* sin recar a less iarsin athgene(m)ain sásad chuirp *Crist* 7 a fola dia *congbail* immon mbethaid spiritalda frith isin bathis. In crismad *didiu* is e forpithiugud na baiste *acht* ní forpithi hí ina ecmáis. Oenfecht *imorro* dlegar in baisted .i. in aithgen, *amal* is ænfecht bís in *cét-gein*, 7 *amal* is ænf(h)echt nocésad *Crist*; ar ní dígbaither rath na baiste co bás. Glanaid *tra* in aithrigi *cech* salchar thinoilter iarsin mbaithis.

43. Cech oen *tra* risnad ail leges a anmma 7 comsód cusin Coimdid,

true universal Physician by whom is healed everyone that receives His teaching and counsel. He it is that left to all men this mystery³ of baptism to purify and sanctify them. For when one is born of corporal parents, through concupiscence of the flesh, a son to the accurst Old Adam and to the devil he is in that way; but when he is baptized, a new and pure man and true son of God is made of him.

42. And as, indeed, the child after birth needs food to support its life, so after regeneration the food of the body and blood of Christ is needed to keep (him) up as regards the spiritual life which was got in baptism. Confirmation,⁴ again, is the perfecting of baptism, and⁵ it is not perfect without it. Once only baptism, that is regeneration, is required,⁶ as it is once this first birth takes place, and as once Christ was crucified; for the grace of baptism is not taken away⁷ till death. Penance also clears away every defilement that is contracted after baptism.

43. Whosoever wishes for the healing of his soul, and conversion

¹ oelseothugud (?), elseothach, *Todd Lect.* v.

² escaineti, with dot under last *e*.

³ It seems to mean "sacrament" here; the Greek Fathers called a sacrament "mysterion."

⁴ Stapleton, in *Catechismus Hib.*

Latinus, p. 107, says:—"Goirthear don 2 sacrament a Laidin 'Confirmatio' goirthear dhe Chrisma (focal gréagach) chiallaigeas ola no unga."

⁵ Lit., but.

⁶ Or is lawful.

⁷ Or diminished.

denad a fóisitin¹ co hinísiul 7 co haithrigech ; 7 glanaid in foisitiu¹ sin 7 irnaigthe na heclaisi amail baithis. Amal is teidm millti in chuirp in galar, is amlaid is teidm malarta na hanma in peccad ; 7 amal atat lega fri téidm in chuirp is amlaid sin atat lega fri téidm na hanma. Mar thaisbenait didiu crechta² in chuirp do legaib in chuirp is amlaid sin taisbentair crechta na hanma. Amal i(s) slán intí a mbí neim iarna sceith, is amlaid sin is nuaglan in animm iarsin foeisitiu³ 7 tria indisi na peccad, tria aithrige 7 tria hiraigti na heclaise, 7 tria foemud dó beth ó sin amach fo riagail eclaisi Dé.

44. *Idon amal* ticc mac do riarugud a athar 7 laigid in a fiadnaise, 7 nochtaid hé dia sroigled conusfagaib a chendsa desin, is amlaid sin fogabar síd Dé triasin fóisitin. Uair forácaib *Crist* oca apstalaib⁴ 7 ocin eclais co deriud in domain comus fuaslaethi 7 cuibrig cáich .i. logtha nó nemlogtha dá cech oen peccach. Ar amal marus i comus

to the Lord, should make his confession humbly and penitently ; and that confession and the prayer of the Church purify like baptism. As sickness is a disease that destroys the body, so sin is a disease that ruins the soul ; and as there are physicians for the disease of the body, so are there physicians for the malady of the soul. As, then, they show the wounds of the body to the physicians of the body, so the wounds of the soul are exhibited. As he in whom there is a poison is well after vomiting⁵ it, so is the soul renewed and pure after confession, and through the declaration of sins, by penance and by the prayer of the Church, and by his undertaking⁶ to be thenceforward under the rule of the Church of God.

44. That is, as a son comes to submit to his father, and lays himself down in his presence, and bares himself to be scourged, and so obtains gentle mercy from him, thus the peace of God is got by confession. For Christ left to his Apostles, and to the Church, to the end of the world, the power of loosing and binding all men, that is, of forgiving or not forgiving every single sinner. For as there remains in the

¹ fóisitiu 7 foiuti, in ms.

² *Leg.* crechta.

³ *Sic*, for fóisitin.

⁴ apstalu, ms.

⁵ In a diary of an officer of an old

Irish family, who was in foreign service in the 18th century, I found at regular intervals, "p-k-d," I learned from his son that it meant "went to confession."

⁶ *Or* consenting.

na heclaisi glanruin na baiste 7 glanrúin a chuirp 7 a fola, is amlaid sin ata lee comus logtha 7 cuibrig na peccad [258 a].

45. Is mor 7 is anorach didiu icon eclais glanruin na hongaine ar búi oc Crist 7 oca apstolu in gnathugud sin .i. ongad na ndoine ngalair ar daig a slanaigthi amal fogabur isin tsosecla; erailid didiu Iacop apstol, cicip¹ tan bes bráthair in enerti, na sacairt 7 na senóri do thinol chuci dia ongad, 7 do guide Dé fair im slanti chorpda do mad ferrdi; 7 lanlogthar a phecca do acht co nderna a fóisitin² co díchra 7 co haithrigech, 7 rl.

ON SOME ARTICLES OF THE CREED.

46 [LB. 256 a.] Cach duine ris na dúthracht síd 7 cendsa in Choimmeded d'fagbail 7 slanugud a anna, ised d'legar de ar tús, cretem 7 aichentus in Choimmed aice co léir; ar ni torba dó nachmait dogena cen in cretem sin aice. Int Ardrig Ulichumachtach tra robui riam rena duilib cen tosach, 7 dorigine na huli dul cen adbar, 7 follomnaigius

power of the Church the sacrament of baptism, and the sacrament of (His) body and blood, so she possesses the power of loosing and binding sins.

45. Great and honourable, indeed, in the Church is the pure mystery of unction; for Christ and His Apostles had that practice, that is, (of) anointing sick people for the sake of healing them, as is found in that word (or passage) where James the Apostle enjoins that, whensoever a brother is in infirmity, the priests and elders gather to him to anoint him, and to pray to God over him for the cure of his body, if it should be the better (for him), and (that) his sins be fully forgiven him, provided he makes his confession fervently and penitently, &c.

46. Every man who has a desire to find the peace and meekness of the Lord, and the salvation of his soul, is bound, first of all, to have faith in, and knowledge of, the Lord, and (that) fully; for of no profit to him is any good he shall do without having that faith. Now the Almighty High-King, who existed ever before His creatures, without a beginning, and made all creatures without

¹ Leg. cip-tan, as cip-indus.

² fóisitiu, ms.

iat, 7 dianad¹ lan nem 7 talam, is amlaid ata conid Triar 7 conid Oen .i. Triar examuil he iar Persannaib .i. int Athar nemda as bunad 7 is topur na Diadachta. Oen Mac didu in Athar sin is comæsa 7 is cutruma fris fén o cech mud. In Spirit Noem didu, isa tæniud 7 isa diram, fil on Athair 7 on Macc i slán-chutruma friu.

47. Ar intí is Athair ní Macc no Spirit; ocus intí is Macc ní hAthair no Spirit; ocus intí i(s) Spirit ní hAthair nó Macc hé. Is Oen Dia arai in Triar sin 7 ni tri Dee; Oen Dúilem 7 ni tri Dúilim, Oen Tigerna 7 ni tri Tigernada. Ar is inand Aieniud Diada doib, is inand Toil 7 Cumachta 7 is inand sosad atá accu. Ar attat imalle in cech dú, 7 isat inunda a gnima; ar is imalle dorónsat 7 follamnaigit ind uli dul. Ni sine didu nech araile dib, uair róbatar a triur ria nduilib 7 ria n-aimsiraib, cen tús cen tindscetul fon mbith, amal na bia crích na forcend forru.

(pre-existing) material, and rules them, and of whom heaven and earth are full, it is thus He is, that He is Three (Persons), and that He is One, *i.e.* the Trinity distinct as to Persons, to wit, the Heavenly Father who is the origin and foundation of the Godhead. Then the only Son of that Father is coeval and equal to Him in every way. The Holy Ghost also, whose (is the) descent (on the Apostles) and the multitude (of gifts), is from the Father and the Son in full equality with them.

47. For He who is Father is not Son or (Holy) Ghost; and He who is Son is not Father or (Holy) Ghost; and He who is Holy Ghost is not Father or Son. However, these Three Persons are one God, and not three Gods; one Creator, and not three Creators; one Lord, and not three Lords. For They have one and the same Divine Nature; They have the same Will and Power; and They have the same abode. For They are together in every place, and Their acts are the same, since it is together They made and govern every creature. Not older, indeed, is one than another of Them, since the Three Persons existed before creatures, and before times, without beginning, without commencement in the world, as They will have no limit nor end.

¹ dia nadlan, ms.

48. In T(ara) Persu *didu* don Triur¹ sin .i. in Macc robói ria nduilib 7 ria n-aimseraib immdaib tanic do fuaslucad sfl Adaim hi comóentaíd in Athar 7 in Spirto Noim. Is é tanic do némdaib 7 iar n-aimseraib immdaib do fuaslucad 7 do slanugad in chinedu doenna roboi *conice* sin fo daire 7 fo malairt diabuil; co rogab Doennacht, in oentaíd Persainne fri Deacht, *conid* Dia 7 Duine o sin ille hé, gerbá Dia namá *conice* sin, amal is Dia namá chaídche int Athair 7 in Spirut Nóem.

49. Ar amal tairises *cech* duine o anmain dligthig 7 ó churp in tan teit hi flaith Dé, is amlaid sin tairiseas anosa Ísu Crist o thanic locc² suthain a Diadachta 7 o thanic aimser a Doennachta.

Rocoimpred didiu hi mbroind Muire Óigi cen chomoentaíd ferda³ acht tria rath 7 bendachtu in Spirto Nóib. Rogenir iarum⁴ .ix. mísaib cen scailiud ball cen oslucad brond. Roboi co fola(ch) iter dóinib

48. Now the Second Person of that Trinity, that is the Son, who was before creatures and before all⁵ ages, came to redeem the seed of Adam, in union with the Father and the Holy Ghost. He it is that came from the celestial (regions), and after many ages, to deliver and save the human race, which was till then under the bondage and destroying⁶ influence of the devil; and He assumed human nature, in unity of Person to the Divinity, so that He is God and Man thenceforth, though He was God only till then, as the Father is God, and the Holy Ghost is God, only (and) ever.

49. For as man consists of a rational soul and a body when he enters the kingdom of God,⁷ so now Jesus Christ consists at present since the eternal abode of his Godhead has come,⁸ and since came the time of His humanity.

Now He was conceived in the womb of Mary the Virgin without co-operation of man, but by the grace and blessing of the Holy Ghost. He was born after nine months without loosening of the members, without opening of womb. He was hidden among men, promoting

¹ trur, *Facsimile*.

² (o) locc (f).

³ ferda; ms.; ferda, *MI*. 44 a.

⁴ Or, *iarum* (iar).

⁵ Lit., many.

⁶ Or malairt .i. drochordugud, *O' Dav*.

⁷ i.e. into the world (?).

⁸ Something seems to have been omitted: *leg.* o thanic o locc, since He came from the eternal abode.

oc aslach maithiusa 7 ic toirmese uile 7 oc scarad sfl Adaim *fri* diabul 7 *fri* hiffern, 7 ic a tocu¹ fia(d) Dia dochum na gloire suthaine fil a nim; ic dénum fert 7 mirbuli, ic slanugud cecha tedmai, ic tóduscad marb; ic fulang bochta 7 daidbriusa, itad 7 ocorais,² dímiada 7 tarcasail, aithise 7 écnaig 7 *cecha* doccumla arcena, ar dáig sóccumla do beith duinne tria bithu. [256 b].

50. Rothairbir *didiu* hé fén dia ÷uibriuch 7 dia sroigled, dia crochad 7 dia césad, di ar fuaslucud-ne a gin Diabuil 7 di ar saerad ar péin Ifirnn, 7 co fagmais-ne, iar scarad *frisín* doman, in mbethaid suthain tria n-a bas-sum.

Dochuaid *didiu* a animm, iar scarad *fri* a chorp ar cend na firen 7 nan irisech batar a muich 7 a ndorchaib Ifirnn, (i)teged *cech* oen conice sin 7 noragad in cined doenna mine cesta *Crist* dar a cend. Tanic iarsin in animm docum a cuirp con-eracht o marbaib iar mbeith tredenus in a adnocul, ar is dia haine rocrochad 7 roadnacht, conid aire sin dlegair brón 7 abstanugad innti.

goodness, and preventing evil, and withdrawing the seed of Adam from the devil and from hell, and raising them before God to the glory everlasting which is in heaven; performing miracles and wonders, healing every disease, raising the dead; suffering poverty and penury, thirst and hunger, disrespect and contempt, insult and blasphemy and every distress, in order that we might have happiness for ever.

50. He also submitted Himself to be bound, and scourged, to be crucified and put to death on a cross, in order to deliver us from the jaws of the devil, and save us from the pain of hell, and that we might obtain, after severance from the world, life everlasting through His death.

Now His soul went, after severance from His body, for the just and the faithful who were in the gloom and darkness of hell (into which) everyone went till then, and into which the (whole) human race would go if Christ had not been crucified for their sakes. After that, the soul came towards its body, and He rose from the dead after having been three days in His grave, for it is on Friday He was crucified and buried, wherefore sorrow and abstinence are of obligation on that (day).

¹ = tocbáil, or togu, electing.

² A mark like *c* is over the first *o*.

51. Dia domnaig *imorro* atracht a bás 7 tanic co a desciplu 7 co a apstalu dia comdínad¹ 7 do cálmugud an irsi, dia *forsetul* 7 dia mbendachad. Dia dardain fresgabala *imorro* doçoid for Nem i fiad-naise a apstal 7 a descipul aréna; conid ann ata fri deis Dé Athar a ngloir 7 an airechus diaisneti uas aingliu 7 aréaingliu, in ardcomas nime 7 talman, i cutrumus glori 7 cumachtu frisin Athair 7 frisin Spirit Noem, Fír-Duine tra ciasa Fír-Dia, mog ciasa Tigerna, duil ciasa Duilem intí fil isin gloir sin.

52. Tiefa tra int Ádrig² sin do nemdaib il-lo Bratha con aingliu 7 aréaingliu, co noemu 7 firenu do brethemnus for cech n-oen duine fo leth do réa a deggním nó a drochgním. Atraset *imorro* a talmain 7 aithbeaigfith³ in la sin na huli atbathutar o thus domain 7 atbelat co forcend. Biaid in domun uli o thurecabail co fuined 7 o thalmain co nem tria oen-lasa(i)r thenidí isin ló sin. Beiti⁴ na peccaig ic gúl 7 éigium, ic coí 7 ic toirsi sechnón na lasrach sin, uair ní hirchoitigfe

51. On Sunday, however, He rose from death, and came to His disciples and Apostles to comfort them and encourage their faith, to instruct and bless them. It was on the Thursday of Ascension He went to heaven in presence of both His Apostles and disciples, and He is there on the right hand of God the Father in glory and pre-eminence inexpressible above angels and archangels, in supreme power over heaven and earth, in equality of glory and power with the Father and the Holy Ghost; true Man, however, although true God, servant although Lord, creature although Creator, is He who is in that glory.

52. And that High King will come from the heavenly (regions), on the day of judgment, with angels and archangels, with saints and the just, for judgment on everyone severally according to his good deeds or his bad deeds. There shall rise indeed from the earth and be revived on that day all those that have died from the beginning of the world or shall die to the end (thereof). The whole world from the rising to the setting (of the sun), and from earth to heaven shall be in one fiery blaze on that day. Sinners shall be weeping and crying, lamenting and grieving throughout that flame whilst it will not at all

¹ comdignad, ms.

² ardig, ms.

³ Or, *ir*.

⁴ Also in 53; usually *beit*, or *betit*; perhaps it is the *relat.* 3 pl., and means, "and they shall be, the sinners," &c.

itir dona fírenu. Tinoilfíther tra muintir nime 7 talman 7 ifírn in oen airecht in Duileman 7 in Bretheman; na peodaig *im*. dia c(h)lí .i. in lucht in *craéis* 7 in adaltrais 7 in esindracuis, lucht na fergi 7 na miscen 7 in formait 7 in ehosnuma, lucht na snímche 7 na toirsi sægulda, lucht in bocasaig 7 in díumais.

53. Cuirfíthir uli in slog sin imalle fri Diabul *con* a drochmuintir, 7 iadfaider forair in carcair muichnig mallachtnaig, cen sollsi cen áibnes, cen biad cen dig cen étach cen bec na mor na maithiusa, *acht* sírdorcha 7 sírthorsi, sírgul 7 síregium, gorta 7 *occuras tria* bithu sír; 7 demnu oc a sroigled co dícondirclech, 7 tene bithbuan ic a sírloscad. Beti tra na peodaig tria bithu oc fulang na diglasin, cen éobair cen éomdídna.¹ Ba mian leo didiu bas d'fagbail 7 ni fagbait tria bithu. Mairg tra robói ic a breith 7 ic a altrom do diabul in neich² for a tabair ind iach³ sin; ar is doilig forbailtius léi nó aidée fri hecla na mor-díglá sin.

hurt the righteous. Well, the people of heaven and earth and hell shall be gathered in one assembly of the Creator and Judge; the sinners on his left, that is, the gluttons and adulterers and unjust, those given to anger and hatred and envy and contention, the people of wordly solicitude and sorrow, the disdainful and the proud.

53. All that multitude shall be together sent to the devil with his wicked attendants, and they shall be shut up in a dismal accursed prison, without light, without joy, without food, without drink, without raiment, without little or much of happiness; (nothing) but perpetual darkness and everlasting distress, perpetual weeping, perpetual crying, hunger and famine through everlasting ages; and demons scourging them unmercifully, and perennial fire burning them for ever. Now sinners shall be for ever suffering that punishment, without help and without comfort. They would wish to die, but they never die. Woe to him who has been born⁴ of and nursed by the devil, the one⁵ of whom that groan is uttered, for difficult is joy of day or night in presence of the fear of that great vengeance.

¹ chomdignad, ms.

² Something seems omitted *before* in neich; *or*, in neach = noch, the person who.

³ = ilach (?); cf. an iachtaite *gl.* in-gemiscentes, *ML.* 63 d.

⁴ *Or* taken and reared.

⁵ "the one" is in appos. with "him."

54. Bértar *imorro* na fíreoin 7 lucht na haithrige *co ngloir* 7 anoir do síraitreb *flatha* nime in oentaíd aingel 7 arcaingel noem 7 firén in domain i fírearcus na Noem Trinóite, Athair 7 Macc 7 Spírut Noeb; cen nach n-esbuid for doman, *acht* sírsollsi 7 síroibnius 7 síd suthain cen ecla bais *no ifirnn*. Maireg *tra* recus a atharthir ndúthaig ar in oilithir n-andilis; maireg recus tír na mbeó ar thír na marb 7 ar inarbach¹ n-aduathmar; maireg recus tír na slanti 7 na fálti ar thír in galair, parthus nan oirer ar in díthrub n-essuthach ngortach n-accorach. Maireg recus tír na hainmne 7 na noime 7 na sobés ar thír in chuil 7 in chorbuid² 7 na sainti, 7 cech peccaid.³

55. Maireg recus tír in ratha 7 na mbendachtan ar tír na mallachtan 7 na hescaine. Maireg recus tír na firinde 7 na fírs(h)ollsi 7 ind indracuis 7 na célli 7 na comairle ar glend na daille 7 na dorcha, in meraigthi⁴ 7 in aneolais, n(a) merachta 7 na burba 7 in buaidhertha.

54. But the righteous and the penitent will be borne with glory and honour to the lasting abode of the kingdom of heaven, in union with the holy angels and archangels, and the just of the world, in the presence of the Holy Trinity, Father, and Son, and Holy Ghost, without any want in the world, (nothing) but perpetual light and perennial joy, and lasting peace, without fear of death or hell.

Woe to him who bartereth his proper paternal land for a strange land not his own. Woe to him who bartereth the land of the living for the land of the dead, and for horrible exile.⁵ Woe to him who bartereth the land of health and joy for the land of disease; the paradise of delights for the unfruitful, barren, hungry wilderness. Woe to him who bartereth the land of patience and holiness and good manners for the land of crime and wickedness, and concupiscence and every sin.

55. Woe to him who bartereth the land of grace and blessings for the country of the maledictions and cursing. Woe to him who bartereth the land of truth and true light, and integrity and sense and counsel, for the valley of blindness and darkness, of error and ignorance, of

¹ For indarpe, or, indarbad.

² mac an chorbaid, son of wickedness, Ps. 89.

³ peccaid, ms.

⁴ mearaigthe, "reprobate," Titus, i. 16.

⁵ Or ruin; ionarbach, destroyer, O'R.

Mairg recus tír na humla 7 (in)graða 7 in gairdechais 7 na reithinche 7 na suthaine ar tír na sroigell 7 na heisurruma 7 in fuatha 7 in broin 7 in di(u)muís. Mairg recus tír an chaird(i)usa 7 chumsanaid 7 na céol suthaine ar thír in t-snechta 7 in oigrid¹ 7 na tennte ndorecháite 7 na carraige 7 na nuall nechech nertach.² Mairg recus tír na sir-failte . . . 7 na hainmne ar tír na heicne . . . in chrais 7 na feirge 7 in miruin bæ(g)laig michairdig.³

56. Maire charus na dobéa 7 miseniges na sobéa 7 na coengníma. Maire ris nad ferr fognam dia nárait .i. do diabul inas dia Duilem 7 dia charait tairise .i. do Dia. Maire risnad ferr beith in doccomul 7 i muich ifirn; foirb didiu tabraid da bar n-óid aurera 7 ecobsaidecht in tsoegail, ocus na plaga 7 na dígla dofulachta flet an ifernn. Cuim-nigid didiu a ndernsabar fen do malairt 7 do sárugud in Choimded, 7

folly, and imbecility, and disturbance. Woe to him who barter the land of humility and love and gladness and serenity and stability, for the land of scourgings and disobedience⁴ and hatred and sorrow and pride. Woe to him who barter the land of friendliness and repose and eternal songs, for the land of snow and ice, and dismal fires, and of the rock (?), and of lamentations. Woe to him who barter the land of lasting joy and forbearance for the land of violence, of gluttony and anger, of dangerous unfriendly grudge (?).

56. Woe to him who loves evil ways and hates good morals and good deeds. Woe to him who prefers serving his enemy, the devil, to (serving) his Creator and constant friend, that is, God. Woe to him who prefers being in the misery and gloom of hell. I beseech you⁵ bear in mind the perishableness and instability of the world, and the torments and punishments insufferable which are in hell. Remember also what yourselves have done of injury and offence to the Lord, and make (acts of) fervent sorrow and penance, with bitterness of heart

¹ oigride, ms.

² n-echech n-ertach (?); these two words are obscure to me.

³ From "buaidertha" to this is written in the margin; some words are not legible; carraige, roughness, from

carrach (?).

⁴ urraim, reverentia, *Stapleton's Irish Catech.*, p. 8; easurramach, disobedient, apostate, *Donlevy*, 464.

⁵ I supply (iarraim d'athchuinge), for aib; is foirb = finally (?).

dénaid torsi 7 ait(h)rigi ndíchra co ngorti cride 7 deraib; ocus dénaid aine 7 abstanait iar craes, 7 génuis iar ndruis, 7 condircle 7 almsana iar saint 7 esindracus 7 iar ngait (uair ní cead do neoch in gait do dénam na do chaithium), 7 cendsa 7 cainnduthracht 7 bráthirsi tairise iar feirg 7 miscais, cen debaid cen duinorcain fri námait nó carait; ocus fríthaire léigind nó umalóti iar laxu 7 emeltus 7 torsi; aithrigi iar torsi cóllaide; fáisitiu 7 aithrigi (iar) maidmigi; becdacht 7 iníse iar mormenmain 7 diumas.

57. Bíd grád 7 uaman in Choimded in bar eridib, a sírluad 7 a s(h)írimrad in bar menmain 7 in bar mbeolu; saint 7 mian na sollsi cen dorchu, na slanti cen galar, in tsída cen chocad, na nóime cen chorbud, na firinne cen cheilg, na bethad cen bás, na glóri díoesi cen scithlim cen erchra, in oentaíd aingel 7 arcaingel Mec Dé Bíi.

and (with) tears, and practise fasting and abstinence, after gluttony, and (observe) chastity after lust, and compassion and alms after covetousness and dishonesty and robbery (for it is permitted to no one to commit robbery or to partake of the things stolen); and abiding gentleness and good-will and brotherliness after anger and hatred, without quarrel or manslaughter against enemy or friend, and (practise) watchfulness in reading or humble duty after slackness and sloth and discouragement; penitence after bodily depression;¹ confession and repentance after vainglory; littleness and lowliness (of conceit) after highmindedness and pride.

57. Let the love and fear of the Lord be in your hearts, and the constant mention and thought of Him in your hearts and on your lips. (Let there be in your hearts) the desire and longing for the light without darkness, the health without sickness, the peace without war, holiness without wickedness, for truth without deceit, life without death, glory ever young without evanescence or decay, in unity of the angels and archangels of the Son of the Living God.

¹ an uair bíos mo chroíde fa thuirse, dum anxietetur cor meum, Ps. 61.

INCIPIT DO SCELAIB NA SOSCEL INVO.

58 [*LB.* p. 133 b.] Ar it *trí* soscela legthar 7 chantar in eclaisib crístaídb¹ adaig notlac, isesside² adaig ir-rogenir³ Isu Crist Slaniceid sfl Adam. Lucas suisceal(ach)⁴ *imorro* in súi in súi forphti, prímdalta Póil apstail,⁵ ise rotrachtastar na di soscela toisechu díb. Eóin maccan imorro brunnadalta Crist budesin ise roscríb in soscela dedinach díb; is dona soscelaib sin rocachnad sund iarfír.

^aIs fír tra conid in aimsir Octauin Auguist⁶ tancatar na turchanta sin 7 is ann rogenir Isu Crist. Ar intan robás oc tabach in chisa Césarda fon uile domun, is ann tanic Ioseph 7 Muire o Nazareth Galílee co Bethil Íuda⁷ .i. co cat(h)raig Dabid⁸ meic Iese; ar ropo

THE BEGINNING OF THE STORIES OF THE GOSPELS.

58. For they are three Gospels that are read and sung in Christian churches on Christmas night. This is (the) night in which was born Jesus Christ the Saviour of the seed of Adam. Luke, the Evangelist, indeed, the sage, the perfect sage, and chief pupil of the Apostle Paul, it is he that wrote⁹ the two first Gospels¹⁰ of them. But John, the youth, bosom-fosterling¹¹ of Christ Himself, it is he wrote the last of them; it is of (from) those gospels has been sung¹² here truly.

True it is, indeed, that it was in the time of Octavius Augustus those prophesied¹³ things came, and it is then was born Christ. For when they were a-levying the Cæsarian tribute through all the world, then came Joseph and Mary from Nazareth of Galilee to Bethil of

¹ na crístaigib, of *ms.*, *should be* na crístaide, or crístaídb.

² isesside, *ms.*; perhaps it should be *iside*, referring to *adaig*.

³ Or, inroenir.

⁴ So in full, *LB.* 166 a. 5.

⁵ *aspail*, *ms.*

⁶ *gs.*, "Octauin Auguist," in full, *LB.*, p. 97, 13 ll. from bottom of page.

⁷ The accent seems to be sometimes over *I*, sometimes over *u*.

⁸ Or, *Dauid*. I cannot find the nom. or gen. in full at pp. 128-130, or anywhere in *LB.*

⁹ = *roscríb* of next sentence; *rothraé-tastar fair* = he treated, wrote, spoke of.

¹⁰ *i. e.* of the Masses of Christmas night; the Gospel of the third Mass is from St. John.

¹¹ *Leg.* *bruinne dalta* Christ, John of the bosom, fosterling of Christ (?).

¹² I read *ro-canad*; or *ro-chachna(t)*, I will sing, or second. redup. fut., he would sing.

¹³ *don terchantu, gl. prophetato, MI.* 53.

^{a-a} From *a to a* comes before "Incipit do scelaib . . . sund iar fír."

do síl *Dabíd* do Ioseph 7 do Muire, 7 nir-gabad in eís d'ícc uadaib an inad aile¹ *acht* in an atharda dilis budesin.^a Tanic didiu Ioseph 7 Muire o Nazareth Galile co Bethil Iúda hi *cumma cáich* 7 a múinnter .i. Abion 7 Semion 7 Iacop glúinech, tri meic Íoseph insin; 7 is e int Iacop glúinech roindis na scéla o gein Muiri co gein Crist, 7 o gen Crist co a érochad; *Ocus* is aire sin atberair brathair Crist fris .i. ar a beth comuléach fri Crist, ar ba cosmail an ulcha diblinib. In fath tan(*ais*)e arandubrad brathair Crist fri Iacob ngluinech .i. ar a beth na mac do Iosep; *id est pater Christi*, is e int Iacop gluinech-sin rogab apdaine Ierusalem daréis Crist i tír *Israeíl*, 7 mac sethar do Muire he, is e romarbsat na hÍúdaide iarsin.

59. Tanic didiu Muire ann 7 sí alachta on *Spirut Noem* in tan-sin; 7 tancatar ann maroen fria na .v. óga bitis na comlenmain cen

Judah, *i.e.* to the city of David, son of Jesse, for of the seed of David were Joseph and Mary, and it was not allowed² (them) to pay their tribute in another place save in their own proper father-land.

And so Joseph and Mary came from Nazareth of Galilee to Bethlehem of Juda, like the others, and their family, *i.e.* Abion and Simeon, and James of the Knees, the three sons of Joseph these, and it is James of the Knees that told the narrative from Mary's birth³ to Christ's birth, and from Christ's birth to his crucifixion. And it is for this that he is called Christ's brother, for his being like-bearded to Christ, for the beards of both were alike. The second reason why James of the Knees was called Christ's brother (was) for his being a son to Joseph (*i.e.* *pater Christi*). And it is that James of the Knees that took the abbacy of Jerusalem after Christ in the land of Israel, and he was a sister's son to Mary; it is he that the Jews slew afterwards.

59. Mary, too, came thither, being pregnant from the Holy Ghost at that time; and thither came along with her the five

¹ *aile* in full here, is often .ii. in texts of *LB*.

² was not received; *cf.* *res non capiunt iacturam, non recipiunt dilationem; accipio*, I allow it, Horace.

³ The Apocryphal "Gospel of the

Birth of Mary is an epitome of the "Protevangelium of James"; the "Book of the Birth of Christ" is supposed to have been nearly the same as the Protevangelium of St. James; see "Bible de Vence," vol. xix., p. 264.

etarsearud fria tria bithu. Hité inso anmanda nan óg sin .i. Sepur, Supstanna, Babecca, Ratiel, Agizabeth. Cid didiu 'ma táinie Muiri con a hógaib ann? Ninnsa, do erved in chása Cesarda; ar ní bóí isin uli doman d'fir nó do mnái d'óc no do šin na hiccad uili in cís sin. Ocus atbert Ioseph in tan itchuala na callaireda oc tabac in c(h)issa, comad cóir in cís d'ícc a cind cruid 7 indmais 7 feraind, bíd 7 etaíg 7 nan uli nech bítis oc neoch [134a], ba hecen in cís d'ícc aistib. Othuala im. Ioseph in cís oc a thabuch roerig con á muntir do erved in chisa; Moabitus imorro cet ainm Ioseph.

60. Lotar dočum na Bethile 7 dočornian co cathraig David. Is andsin ba scéth in Óg. .i. Muiri, ar nirfet marcachus na himdecht do dénam; ar ba facus a hinbuid di in tan sin. Fácbaithe iarum Muiri isin dún sin 7 Iacop 7 Semion 'na farrad, 7 na .v. óga ueut. Luid iarum Ioseph 7 Abíon rémpu co Bethil Iúda do erniud in chása 7 d'iarraid tige leptha. In tan tra rosiacht Ioseph medon na cathrach

virgins that used to be in her train for ever without being parted from her. These are the names of those virgins—Sephar, Susanna, Rebecca, Rachel, Agizabeth. Why, then, came Mary with her virgins thither? It is not hard to tell, to pay the Cæsarian tribute; for there was not in the whole world, of man or woman, young or old, but paid, every one, that tribute. And Joseph said, when he heard the criers collecting the tribute, that it would be right to pay the tribute in respect of cattle and treasure, and land, food and clothing, and all the things one possessed, out of which the tribute had to be paid. When Joseph heard of the tribute being levied he set out with his family to pay the tribute. Moabitus was the first name of Joseph.

60. They went towards Bethlehem and Ephratah the city of David.¹ It is there that the Virgin Mary was weary, for she could not ride or go (on foot), for her time was near to her then. Then Mary is left in that fortress, and James and Simeon along with her, and those five virgins. Joseph and Abion then went on to Bethlehem of Judah to pay the tribute, and to seek a lodging-house. Now, when Joseph reached the middle of the city, he sat down on a large

¹ Bethlehem and Sion were called cities of David; is Cornian another name for Bethlehem, is it Horonian of

Isaias, xv.? Perhaps for dochornian we should read dochotar; cf. et tu Bethlehem Ephrata, *Mich. 5.*

rosuid *for* cloich moir ann, ocus rogab mifrigi 7 maithnechus mor Ioseph tria falti 7 oirmitin, 7 boi iarum oc tathair na deoraidecta cu mor, 7 issed atbert:—"Ar cid saidbir indeorad," ol se, "is bocht adair fris. Mad bocht im. is misenech eisonorach 7 bid tarcaisnech bethir fair. Aithrech limsa indiu mo deoraidecht uatsi a Bethil Iúda," ol Ioseph. "Is tria bocta 7 dáidbre docuadus uait. Olc in tír ir-rubusa cusindiu," ol se, (.i. tír na Galilee); olc a biad 7 a dóine 7 a doennacht, ocus olce na cat(h)racha comaighthi fri haittreb indtib, ar ni mor la nech a menma etorru o rosoither éucu oenfecht."

61. Cid didiu acht gabaid oc tathair na deoraidechta co mor 7 oc formolad a atharda bunaid budessin, conid ead atbert, "Is fechnach 7 is firén cech oen na bia *for* deoraidecht," ol se. Luid Ioseph iarsin d'iarraid tige leptha forut¹ na Bethile, conid ann itchondaire-sium

stone there, and great weakness² and heaviness (?)³ came upon Joseph through joy and reverence, and he was afterwards dispraising the state of exile greatly, and this is what he said—"For though the exile be wealthy," quoth he, "he is called poor. If, however, he be poor, he is hated and without honour, and he will bear the name of contemptible. I reget to-day my exile from thee, Bethlehem of Judah," said Joseph. "It is through poverty and indigence I went from thee. Ill is the land where I have been until to-day," said he (*i.e.* the land of Galilee), "ill its food, and its folk, and its humanity,⁴ and bad (are) the neighbouring⁵ cities for dwelling in them, for one has not much spirit⁶ among them when once he is turned towards them.

61. So then he begins dispraising exile greatly, and much-praising his own original⁷ fatherland, and said thus:—"Happy and righteous⁸ is everyone who will not be in exile," said he. After that Joseph went in search of lodgings across Bethlehem, and there saw a certain

¹ Or *fiarut*, *fiarlait* in maige, "through-out the plain," *Wars of the G. & G.* 76.

² Cf. in *sentiune mifrith*, *Cormac's Gl.* p. 37; but *Stokes' Bodl. Cormac*, p. 34, has *móir* in place of *mifrith*.

³ Cf. *Ócbail maithnech*, gola troga maithneca, *infra*, § 104, *maindeacht-naige*, *pigritia*, *Todd Lect.* v.

⁴ *doendacht*, *gl.* *humanitas*.

⁵ *Read* *comaithgi*; cf. *comaithgiu* "aliam gentem," *Todd Lect.* v. p. 86, where it seems to mean "neighbours."

⁶ *Lit.*, mens, animus.

⁷ *real*, cf. a *bnad*, really, *Frag. of Ir. Ann.* 208.

⁸ If I may use the modern word "all right" = *go solláin* or *go maith*, it would suit here better than righteous.

aroile oentech mbec do lethimel sechtarcáich amuig 7 se na oenur cin tech cin treb na farrad .i. arocul becc deroil cumang cendisel.

Luid iarum d'fegad in tige 7 atbert, "Is doig lium," ol se, "is arocul oiged inso, 7 is imchubaid dúinne beth ann 7 is usati don Ógi tusmiud ann, ar is fata o sésib doine 7 o forcongur na popul he."

62. Is amlaid tra bóí in tech sin 7 cóir¹ uama bice ann .i. echlase² a m(b)íd assan 7 ócdam la tigerna in tigi, 7 en-stol bec cruind for lár in tigi; is fair nosuid(it)is na hoegid. "Airisium sund a meic," ol Ioseph, "fodáig na hÓgi uaisle ata co seith éucaind, ocus bi-sin súnd oca hernaide co ndechsaind-si isin cathraig dús in fuigbind³ ínte nech dia mbad áil ní dom' eladain tar cend chota na hoidée anocht."

Intan tra bóí Ioseph oc triall dul d'iarraid in bíd, is ann itéuala guth in callari 7 in fír furfocra tria ferannaib na cathrach imach

small single house on the outskirts out beyond the rest, being alone without house or dwelling in its neighbourhood, a little, tiny, narrow low-roofed cabin.

He went thereupon to look at the house, and said, "It seems to me," quoth he, "that this is a guests' cabin, and it is fitting for us to be in, and it is easier for the Virgin to bring forth in it, since it is far from thoughts⁴ of men and from the summoning of the people."

62. In this wise then was that house, having on it the aspect⁵ of a little cave, i.e. a stall,⁶ in which used to be an ass and a young ox, belonging to the master of the house, and one little round stool on the floor of the house, on which the guests used to sit. "Let us stay here, son," said Joseph, "for the sake of the exalted Virgin who is coming wearily towards us, and be thou here awaiting her, and I might go into the city to know if I might find in it one to whom aught of my craft may be pleasing in exchange for this night's supper."

While then Joseph was setting out to go seek for food, then he heard the voice of the crier and man of proclamation through the open

¹ Arrangement, *O'Don. Suppl.*

or = *séselbe*, *din*, outery.

² *Read* echlann (?).

⁵ arrangement, *O'D. Suppl.*

³ *fuidbind*, *ms.*

⁶ echlase, "horserod" will not suit

⁴ *séis*, *gl. cogitationes*; or "songs,"

here; at § 63 it is called *crú*.

condid ead atbert, "A firu Ebraide 7 a macu Israelda, tigid uli d'érnéd in chása Cesarda; uair ata Cirinus rig na Siria 7 oi(r)riga na rig Rómanach oc dul anossa i cind trill do Róim, 7 is ed atbert, in uli chís do breth co Róim dochum Octauin Auguist; ocus tigid uli [134b] d'érnéd in chása amlaid-so .i. bar n-ua, bar clanna 7 bar cumala 7 bar meic 7 bar mogaid 7 bar cineda; 7 taispenaid bar n-ór 7 bar n-indmus 7 bar n-indile, bar nglóir 7 bar n-etaigi, 7 tigid uli ámlaid sin, 7 tabraid for breth ind rí 7 in tigerna iat; 7 ticed cách dorér a aessi ann iter óc 7 sen."

63. Ocus is aire thuctha uli iat ann, ar ní bóí nech díbsin cen éis fóleth dorér a oesi fair. Ocus atbert int irfuacarthid¹ *cetna*, "*Cech nech dícélas forsin rig cech ní bess aice bentar uad cech ní chelas 7 cech ní eli bias do(n) tsægul² aice.*" Ámlaid bóí Ioseph in tan sin 7 se na sessam i ndorus in tigi, 7 itcuala an irfuaccra arís 7 atbert, "*Is lór*

places³ of the city, outward, who said thus, "Hebrew men and children of Israel, come ye all to pay the Cæsarian tribute; for Cyrinus, King of Syria, and the under-kings of the Roman kings are going now after a short time to Rome; and this is what he says, that all the tribute is to be brought to Rome to Octavius Augustus; and come ye all to pay the tribute in this wise, namely, your grandsons, your children, and your bondmaids, and your sons, and your slaves, and your tribes; and show ye your gold, and your treasure, and your cattle, your finery,⁴ and your clothes; and come all in that way, and give them up to the judgment⁵ of the king and lord; and let each come according to his age, both young and old."

63. And this is why they were all brought thither, because there was not one who was not under a distinct tax according to his age. And the same herald said, "Everyone that hides away from the King whatsoever he may have, let everything he conceals be taken from him, and whatever else he shall have in the world."⁶

Thus was Joseph at that time standing in front of the house, and he heard the proclamation again, and said, "It is enough thou pro-

¹ irfuacarthig, ms.

² don tsægul (?).

³ *Lit.*, lands.

⁴ *Lit.*, glory, decus, ornatus.

⁵ at his disposal.

⁶ of the world, or worldly goods (?).

fuaceraí, a duine," ol se, "ár cech oen oca mbia dosbera uada éna cen imresain. Mesi fen cettús díb ní fil ní ocam *acht* mo threlma sarsi 7 ragat dúibsi iat mad maith lib, 7 ticid d'féad mo thige leptha, ar ní tech iter fil ocumm, *acht* araile uaim becc co crú assaine innte, 7 ní mó na re bochtaib tróga bud chubaid beth innte." *Ocus* boi oc tathair a thegdaisi comór.

64. Lotar lucht in tobaig iarum d'féad in tigi 7 ní facutar do threlmaib ann *acht* mad oen stól becc 7 nír leosum cid e-sen *acht* la fer in tigi leptha, 7 trelma soersi Ioseph. "Berid-si lib," ol Ioseph, "mad maith lib iat." "Ní maith itir," ol siat, "7 ní mor cinco maith libsi sin," ol Ióseph, "is estib sin dogebim-si biad becc dam péin¹ 7 don Óig rohaithned dímm i tír Israelda; 7 dogebim-si biad becc doib com-mo múintir trempu-sin, 7 berid-si lib ina cin fén iat."

65. Iar tra in croind sin rucsat lucht in tobaig leo he tarcend Ioseph

claimest, man," said he, "for every one that shall have (anything) will give it up without resistance. Myself first among them; nought have I but my implements of trade, and they shall go to you² if you will; and come to see my lodging, for it is not a house at all that I have, but a certain little cave with a she ass's stall in it, and not more than two wretched poor people would it be fit to be in it." And he was greatly dispraising his dwelling.

64. The tax-gatherers then went to view the house, and they saw not of furniture there save one little stool, and even that was not theirs, but belonged to the lodging-house keeper, and Joseph's implements of trade. "Take them with you," said Joseph, "if you wish them." "We do not at all," said they. "And no wonder that you do not wish that," quoth Joseph, "it is from them that I get a little food for myself and for the Virgin who was entrusted to me in this land of Israel, and that I get a little food for my family³ through them (the tools); and take them (sc. the children), in their own discharge."⁴

65. After that discussion⁵ the tax-gatherers took him (Abion?) in

¹ Mr. J. McNeill tells me that "dam péin" is now used in the spoken language of Connacht.

² Note the plural addressing one person.

³ I read "becc dom-muintir." The

text has "for them with my family."

⁴ cin = liability, *Laws*, i. 90, 238.

⁵ cronuig duine críonna, "argue sapientem," *Prov.* 9; cruinnim, wrangle, *O'Brien*.

cona chlainn 7 tarcend Muiri con a hógaib. Ocus iar mbreith in chása amlaid sin tanic Ioseph co dorus in tigi, 7 bóí oc fégud na sliged uada, 7 ba homun lais á muintir do breith do lucht in tobaig leo. Is ann sin at connairce Ioseph a muintir¹ chuide .i. Muiri con a hógaib 7 Iacob glúinech dia leth clíí 7 Semión dia deiss 7 na hoga na diaid². Iar torachtain doib amlaid sin, (atbert Ioseph)³ fri Semión, “Is fata atathi á muintir maith,” ol se. Atbert Semión, “Ni sind rofuirig acht in óg,” ol se, “ar tanic a hinbuid budesta⁴ 7 is toirsech hi 7 cech uair tanic rempi dia haimsir, indarlind doberad a tusmed uasal fil iná broind, 7 is demin co mbera anocht, 7 déntar in uli frichnam ocainde fria.”

66. Tanic iarsin Muiri isin tech, 7 atbert Ióseph fri Semión, “Taba(i)r usce lat,” ol se, “7 indail cossa na hÓige, 7 tabair biad di; sir iarsin 7 cennaig cech ní bus áil di, 7 is demin lind co mbera in tusmed nua nertadbul⁵ fil ina broind anocht; 7 ní frith remi a macsámlla

place of Joseph with his children, and in respect of Mary with her virgins. And after the tribute was thus taken, Joseph came to the door of the house, and was looking out on the roads, and he feared that his family would be carried of by the tax-gatherers. It is then that Joseph saw his family come towards him, Mary with her virgins, and James of the Knees on her left side, and Simeon on her right, and the virgins behind her. They having so arrived, Joseph said to Simeon, “You are long (a-coming), good friends,” quoth he; Simeon said, “It is not we that delayed, but the Virgin,” said he, “for her time has come now, and she is weary, and every hour of her time, that she came forward, it seemed to us that she would bring forth the illustrious Offspring that is in her womb; and it is certain that she will bring forth to-night, and let all service be done by us for her.”

66. Thereupon Mary came into the house, and Joseph said to Simeon, “Fetch water,” quoth he, “and wash the Virgin’s feet, and give her food; seek then and buy everything that will please her, and certain we are, that she will bring forth to-night the new, very powerful Offspring that is in her womb; and there has not been found

¹ muintir, ms.

² dedaig, ms., read degaid.

³ These words seem to have been omitted.

⁴ bud2a.

⁵ nuantadbul, with curved line over nt; I find two other compounds of nert: nertlia, LB. 216 a, nertflaith, Féil. Ind.

7 ni fuigbither¹ dia ési; 7 nifitir nech nach in gen sin slanaiges in ciniud dóenna.

Ocht Kl. enair do sunnrad in adaig sin arai lathi mís gréni, ocus [135a].xiii. esca, 7 domnach arai láthi sechtmaine. Ocus iar ndul do Muiri isin tech rogab for hernaighthi 7 for crosfigill 7 a haiged suas fri nem focetoir. Annsin atbert Semion fria athair, "Atchimm in ó(i)g oc labra," ol se,² "7 ni faicim cia frisi labair." "Fri hainglib nime," ol Ioseph.

67. Is ann atchonnaire Ioseph Muiri oc cáí 7 oc toirsi truim 7 atc(h)onnaire focetoir hi oc suba 7 oc failti dermáir. "Cid sin a óg," ol Ioseph, "tan latt suba 7 fálti tan aile toirsi 7 dobrón?" Dofreacair sí dó, "Da phopul atchimm," ol si, "7 indar(a) popul dib oc cói 7 oc dograi 7 i(n) popul eli co subach forbailid." "Ata dethbir saine sin," ol Ioseph, .i. "popul nan Iúdaide sin diarobi andán Crist do e(h)rochad 7 a descipuil do díscailiud iarsin; is iat boi oc dógrai iarom. Popul

before Him His like, and shall not be found after Him, and no one knows but it is this Child that saves the human race.

The eighth day before the Kalends of January precisely was that night according to the day of the solar month, and thirteenth of the moon, and Sunday according to the day of the week. And Mary, having gone into the house, immediately began to pray and to make crosfigil, her face upwards to heaven². Then said Simeon to his father: "I see the Virgin speaking," quoth he, "and I see not to whom she speaks." "To the angels of heaven," said Joseph.

67. Then Joseph saw Mary weeping and in heavy dolour, and saw her forthwith rejoicing and in great joy. "What is that, Virgin," said Joseph, "that at one time thou hast jubilation and joy, at another time dolours and sorrow?" She answered him: "Two peoples that I see," said she, "one people of them weeping and sorrowing, and the other people glad and overjoyed." "That has a special suitableness,"³ said Joseph, .i.e. "those are the the people of the Jews who are destined to crucify Christ, and to scatter His disciples afterwards; it is they, then, that are grieving. The people of the Gentiles, again, is the other

¹ fuigbither, ms.

² with arms stretched out in the form of a cross and face raised to heaven;

crosfigill does not point to "prostration" here.

³ Or, there is reason of difference.

na ngéndti didiu in popul ele bit sén oc fálti 7 oc suba, ar is doib robói a ndán *Crist* do éretium iarsin."

Atbert *Ioseph* annsin, "Eirg it' lepaid a Óg," ol se, "7 cotail innte, 7 tábrad *Semiún* olai fót' cosaib, 7 dena cúmsanad ámlaid sin co ruca *Dia* breith fort."

68. Batar amlaid sin fri hed fota don aídche, conid annsin roindis *Iacob Gluinech* di déra 7 diamra 7 deriti *Christ*, 7 ní do mirbuilib na geni coimdetta; 7 ní mó indat aingil nó aspuil nó *Dia* budésin bud chóir dia n-inndisi ar an uaisle 7 ar a noemdacht .i. na mirbuli suachinnti roboi 7 bias 7 ata sund aréna. Cid tra acht intan bóí in Óg oc breith a meic batar na huile dúl in a tost 7 in étrice cin chor cin chumscugud oc frithailem a hDúilemun. Ar ní bóí isna huli dúl(aib) ní na tuc aichne forsín Dúilem acht na hÍúdaíde amairsecha nama.

Iarsin intan bóí *Ióseph* i ndorus in tigi 7 *Muirí* isin tig tanic focetoir solus-nél taitnemeach do nim anuas co mbui ós cind na huama 7 na

people; they are rejoicing and exulting, for it was to them it was destined to believe in Christ thereafter." Joseph said then: "Go into thy bed, Virgin," quoth he, "and sleep therein; and let Simeon put oil under thy feet, and rest so, till God brings birth to thee.¹

68. They were thus for a long space of the night, at which time James of the Knees told her the charities and the mysteries and the secrets of Christ, and somewhat of the miracles of the divine Offspring; and not more than² angels or apostles, or God Himself, would be fit to tell them, on account of their height and holiness, the manifest miracles in general that have been and shall be and are now. But when the Virgin was bringing forth her Son, all the elements were silent and motionless³ without stirring, without shaking, doing homage⁴ to their Creator, for there was not in all created things aught that was not aware of⁵ the Creator but the unbelieving Jews alone.

Thereafter while Joseph was in front of the house, and Mary within the house, there came at once a shining light-cloud down from heaven until it was over the cave and the city, as it were the sun that

¹ Co ruca *Dia* bre(i)th fair, *LB.* 5 a, means "till God brings judgment on him."

² i.e. none but.

³ *tric*, nimble, *Coney's Dictionary*;

go tric, often, *O'Brien's Dictionary*.

⁴ ministering to.

⁵ did not recognise; cf. *dorat ind ingen aichni fair*, *LU.* 126 a.

cat(h)rach amal bud hí in grian co turebad for lár na cat(h)rach 7 na huama. Is annsin ruc Muiri a mac 7 dorónta na huli mírbuli atrubramar remainn. Ar ní thanic do neoch a nfaísnés nach a n-innisi, 7 cia thissad ni bud dímain do.

69. Is annsin rolinad in úaim do boltnugud dermáir amal bid o u(n)gain 7 o fín 7 o fírchumra in betha uli rolínta in uama¹ cor sássta iad uli desin frí fe fota co nfacus in rétlu dermáir derseaighthech os cind na huamad o matain co fescor, 7 ni facus a maesamla riam na iarom na bud chutruma fria. Rochóraig tra Muiri a mac in a lige iarsin co mbrétib lín gil imbe .i. hi crú ind assain 7 ind ócdaim, ar ni frith inad ele do isin tig óiged. Ocus tucsat na dúile indligtecha annsin aichne fora nDuilemain, uair batar oca lige 7 oc(a) adrad .i. int assan 7 int ócdam, 7 se amedon etorru. Is annsin rocomallad aind-epert in fáid noem ochéin .i. EzeCIAS mac Amois.

was rising² over the middle of the city and cave. It is then that Mary brought forth her Son, and all the miracles were worked that we have already mentioned. For it has not come to anyone³ to tell or to recount them, and if it had come, it were not in vain for him.

69. Then was filled the cave with a very great fragrance as is (exhaled) from a (precious) ointment,⁴ and from wine, and from the true-perfume⁵ of the whole world; the cave was filled (with it), so that all were satisfied therefrom for a long time; and the very great and conspicuous star was seen above the cave from morning till evening, and its like was not seen before or after, nor (aught) that was equal to it. Mary set her Son to rest thereafter with (swaddling) clothes of white linen about Him in the stall of the ass and the young ox, for no other place was found for Him in the guest-house.⁶ And the irrational creatures then recognised their Creator, for they were licking Him and adoring Him, both the ass and the young ox, He being in the middle between them. Then was fulfilled what the prophet said of old, namely, Esaias, son of Amos.

¹ Read rolinad ind uaim, if uama be not another form of the nominative; or, rolínta na huama, the caves were filled.

² Or, appearing.

³ ní thanic le nech = no one could.

⁴ Cf. ar n-a lionad do bolad na huin-

nemeinte, John xii. 3; goirthear unga de, "dicitur unctio," Stapleton's Catech., p. 133.

⁵ Or, fresh perfume; cf. fíruisce.

⁶ Cf. do bríg nach raib áit aca sa tig ósta, Luke ii. 7.

Ocus iar tairesin a ligi 7 a adartha dona hiumentib gabaid Muiri a mac in a hucht iarsin [135b] 7 ba hogslán hi ó churp 7 o anmain, ar ní rabutar hidain na assaite furri, 7 nico rabi doig na tendius i corp na hi colaind di *acht amal tísad sollsi grene tria gloine cen chneit cen galar cen ere(h)oit.*

70. Dochoid iarsin Ioseph isin uamaid 7 ite(h)onaire Muiri 7 a mac in a hucht 7 si oc tabairt a ciche do; ar batar *didiu siní* aice-si oc siled *amal tepersain fírusci.* Tanic *didiu Ioseph 7 Sémion* ina degaid, 7 se suilbír¹ forbailid; 7 atbert Ioseph, “Erig a meic,” ol se, “7 fég lat inni dia rabadais d’iarraid .i. in Slániccid an ucht Muire a máthar fén; 7 fer falti frís, 7 dena subaigi 7 somenmain frís.” *Ocus rofersat*² a ndís falti frísín mac annsin. Tanic tra matan in láí iarnabarach iarsin, 7 is annsin rocómslanaiged cech firt 7 cech mirbuil, cech tairchetul 7 cech fatsine doronta i Petarlaic

And when the animals had offered³ their licking and worship, Mary takes her Son in her bosom then, and she was perfectly healthy in body and mind, for she had no pains or birth-pangs,⁴ and there was not ache⁵ or soreness for her in body or in flesh, but as the sun’s light would pass through glass, without sigh, without sickness, without harm.

70. Joseph went afterwards into the cave, and saw Mary, and her Son on her bosom; she giving her breast to Him, for she had indeed paps flowing like the gushing of spring-water.

Joseph came then, and Simeon, glad and overjoyed, after him; and Joseph said:—“Go, son,” quoth he, “and behold Him for whom thou wert seeking, the Saviour, on the breast of Mary His own mother, and welcome Him, and be merry and cheerful to Him.” And they two then bade welcome to the Son.

Afterwards came the morning of the next day, and then was fulfilled every miracle and every wonder, every prediction and every prophecy that was made in the Old Law and in the New Testament

¹ go soilbir, gladly, *Com. Prayer*, p. 38.

² rofersat, ms.

³ do thairgsin, “to present, proffer,” *O’Begley’s Dict.*; or, having made.

⁴ Cf. idain and no-t-assáitither, *Sylra Gad.* i. p. 315.

⁵ doig chinn, head-ache, *O’Begley’s Dictionary*, 532.

7 i Nuafiadnuise imdaig na geni coimdeta; 7 is bee dia mírbulib 7 dia ingantaib indister sund. Boi tra Ioseph co subach forbailid oc molad 7 oc adamrugud¹ na geni coimdetta amal sin. Atbert Ioseph iarsin, "Is fer damsa dul isin cathraig do cennach bíd don óig 7 dom muintir, ar is sollamain uasal anorach hi nim 7 hi talmáin i(n)t-sollamain-si, uair is indiu rogenir Tigerna na ndoine 7 nan aingel 7 na ídee 7 nan uli dul aréna.

71. Indiu tanie isin domun intí tria-sa-r-mairned² in domun.

Indiu ro-fannaiged cumachta diabuil 7 ro-cómlanaiged cumachtu na heclaisi nemda 7 talmanta.

Indiu ro-scailed sollsi in eennai 7 in eolais don popul Israelda boi in dorchá aneolais 7 aneena.

Indiu glormaraigther 7 anoraigther na fáide noemda ar comallad a fatsine.

concerning³ the Divine Child, and it is little of His miracles and wonders that is related here. Joseph was exultant and very joyous, praising and exalting the Divine Child thus. Afterwards Joseph said:—"I had better go into the city to buy food for the virgin and for my family, for this festival is a noble and honourable festival in heaven and on earth, for to-day was born the Lord of men and angels, and gods, and all other creatures besides.

71. To-day came into the world He through whom the world has abided (?)⁴

To-day the power of the devil was weakened, and the power of the church, heavenly and earthly, was strengthened.⁵

To-day was dispersed the light of wisdom and knowledge to the Israelite people who were in the darkness of ignorance and un-wisdom.

To-day are glorified and honoured the holy prophets, their prophecy being fulfilled.

¹ adadamrug, ms.

² I read triasa-r-mair; the *n* after mair, and before in, seems a case of anticipating dittography; is mairnim = prodo = betray, produce (?).

³ Or, on account of.

⁴ Or, was judged (mairnim for "baírnim, I judge," O'R.)

⁵ Or, was made complete, from com-lánaigim or comslánaigim.

Indiu ro-suidiged sásad oirmitnech nan aingel iter sássad dereoil na ndoine hi crú assaine 7 oc-daim.

Indiu doratsat na hanmunda indligthecha cen tucsi aichne for a nduilemain, ar is soc(h)etfadach ceeh duil illeth fria duilem.

Indiu ro-artraig in rétlú rígdá dona trí druidib ar tus, co tancatar le for sét¹ do adrad Ísu.

Indiu thuccad apdaine 7 rigi na cathrach nemda do duine .i. do Crist macc De bíí.

72. Indiu rogíallsat aingil nime do doínib in talman, ar rogab ri o doinib rigi for ainglib.

Indiu thuccad dilmáinus aighide² co cairdemail iter da rígdá³ in Choimded .i. iter nem 7 talam.

Indiu ro-hoslaiced dorus na cathrach nímá condat obela oslaicthe doirsi nime don chined doenna dia inottacht 7 dia aitreb.

To-day was seated the venerated food of the angels, amid the mean food of men in the stall of a she-ass and a young ox.

To-day the irrational animals without intelligence have recognised their Creator; for every separate creature is intelligent towards its Creator.⁴

To-day first appeared the kingly star to the three druids, who came with it on their way to adore Jesus.

To-day has been given the supremacy and kingship of the heavenly city to a man, *i.e.* to Christ, Son of the Living God.

72. To-day the angels of heaven have submitted to the men of earth; for a king from [among] men has taken kingship over the angels.

To-day has been made an awful law⁵ amicably between the two realms of the Lord, between heaven and earth.

To-day have been opened the door of the Heavenly City, so that the doors of heaven are wide opened to the human race to enter and dwell therein.

¹ f. s., ms.

² aighige, ms.

³ Perhaps some word, as tech, cathaír, tegdais, should come before *rígdá*.

⁴ Or, very sensible of its Creator's presence).

⁵ compact, contract (?), *cf.* dílmáin, *gl.* legitimus, *Z.*

Indiu cuirfither debtha 7 droch-cetfada as in domun. Ar thanic faid na firinne suthaine 7 in fir-sith ind .i. Crist macc De bíf.

Indiu rofess fír-grad in chineda doenna oc in athair nemda in tan rogab [intara] persa na diadachtu doennacht dia forithin uair in doire oc diabul atbathutar hi cin 7 in imarbus Adaim 7 Eua cusindiu.

73. [136 a] Do SCELAIB NA mBUACHALLA INSO.

Boi tra Ioseph amlaid sin co fota oc cómrád fría a maccu .i. Iacob Glunech 7 Semion 7 Abión 7 oc molad Crist 7 oc tairchetul cecha maithiusa iarum. Ocus atbert Íoseph doridisi, “Is ferr dam-sa,” ol se, “dul do chennach bíd bice don óig. Luid iarum comboi for srátib 7 clochanaib na Bethile co blóid¹ do ló. Amal boi and conacca araile budin moir chuide ocus iat oc comrád fri araile. Drutid Íoseph friú annsin comboi oc coistecht friu 7 boi didiu oc fochmarc bíd dia chennach uadib. Issed atbertatar-som, “Ro-sirsium, ol siat, “in

To-day shall quarrels and evil sentiments be driven out of the world. For the Prophet of the Eternal Truth and the True Peace has come into it, Christ the Son of the Living God.

To-day the true love of mankind has been recognised² by the Heavenly Father, when the Second Person of the Godhead assumed humanity to succour them, for in bondage under the devil they died for the fault and transgression of Adam and Eve till this day.

73. [136a.] OF THE TIDINGS OF THE SHEPHERDS this.

Now Joseph was for a long time thus discoursing to his sons, James of the Knees, and Simeon, and Abion, and praising Christ, and foretelling every good thing thereafter. And Joseph said again:—“It is better for me,” quoth he, “to go to buy a little food for the Virgin.” He went then and was on the streets and causeways of Bethlehem till part³ of day. As he was there, he saw a certain large band come towards him talking to one another. Joseph draws near to them then, till he was listening to them, and he was seeking too to buy food from them. This is what they said:—“We have searched,”

¹ Cf. blog don lo sin, “part of that day,” *O’D. Sup.* v. blóid.

² Better perhaps this:—To-day the

Eternal Father’s true love of the human race was known . . .

³ Break of day (∴).

cathraig uli 7 n[i]fagmait innte [intí]¹ iarmait. Tiagum didiu asin *cathraig* amach," ol siat, "7 sirum fós in mbiad sechtar *chathraig* amuig." Is annsin atbert *Ioseph* friu, "In fil loimm ocaib oc a creicc," ol se. "Ni fil itir," ol siat. "In filet uigi nó cáissi lib?" ol *Ioseph*.

74. "A duine maith," ol siat, "cid imatai dúnn² ni do chennaigeacht tancumar 7 ni he sin ní fil foirn³ acht scél mirbulda ingnath fil ocaind," ol siat, "ataumm oc a iarraid 7 ni fagmait he ar is mirbulda 7 is ingnathach he," ol siat. "Masa ingnath he, is e forcoemnacair do beth ocum-sa am thig," ol *Ioseph*. Ocus atbert friu iarum "Cia sib can dōdechubar?" "Sinde," ol siat, "oegaireda *cathrach* na Bethile 7 bamar arér im-mullach thuir in oirthiur muigi na Bethile" i. mīle cémend on Bethil sair (i. enoce mór ádbul eside, ocus is annsin chomracit oegaireda na Bethile uli oc coimet a cethra for conaib 7 gadaigib⁴ 7 biastaib eli; ocus in aídchib ba gnath leo beth

said they, "the whole city and we do not find in it Him whom we seek. Let us go then forth out of the city," said they, "and let us also search if He may be outside the city without." Then Joseph said to them:—"Have ye milk for sale?" said he. "We have none at all," said they. "Have ye eggs or cheese?" said Joseph.

74. "Good man," said they, "why do you come to us? It is not to trade that we have come, and it is not that that concerns us, but a marvellous strange piece of news we have," said they; "we are seeking Him, and we do not find Him, for He is wonderful and strange," said they. "If He is indeed wonderful, it is He that happens to be with me in my house," said Joseph; and he said to them then: "Who are ye, and whence have ye come?" "We," said they, "are the shepherds of the city of Bethlehem, and we were last night on the top of a tower⁵ in the east of the plain of Bethlehem" (a thousand paces east from Bethlehem, a very great hill this, and there the shepherds of Bethlehem all come together, keeping their cattle from dogs, and thieves, and other beasts, and in the nights it was

¹ Cf. ní fuaramar innte intíí atámm d'iarraid, *infra*, § 76.

² Seems = *cid notai* of L. macc n-Uisnig, &c.; or, is *oc techt* omitted or understood after *imatai* (?).

³ What ails, troubles us: cf. *cadé* atá ort (?).

⁴ *Sic* for gadaidib (?).

⁵ i.e. of an eminence, as appears from the context.

ann). “Cid *didiu acht* bamar annsin,” ol siat, “oc coimet ar cethra 7 sind uli a n-oen inad; drém uainn na cotlud, drém oc faire, drém oc scélaigeacht di-araile, drémm oc cantain chiúil 7 cánntairecht,¹ drémm eli oc rébrad 7 oc ullán 7 oc dordan, drémm eli oc fetanacht 7 oc staraidecht.² Bamar tra co mbinnius mor amlaid sin. Iar n-érgi in éasca chucaind, amal bamar ann a medón óideche co facumar aroli nél-solus anair cech ndíriuch co ro-sóllsig uli muige na Bethile. Is amlaid iarum bóí in nél sin co ndeilb alaind taitnemaig oiregda anoraig ina medón. 7 batar beos hilcheola examla isi(n) níul sin 7 ba binnithir cech ceol a céli díf.

75. “Iar torachtain tra na sollsi dermaire sin chucaind rogab gráin 7 ecla sind tucsum ar n-aighthi fri lár uli. Conid annsin atbert in guth aingelta asi(n) neól, ‘Na bíd’ ol se, ‘uamun na immecla foraib uair is aire tanuc-sa d’ innisin scél duib-si 7 don uli phopul .i. scél do na frith set na samail o thus domain cus anocht. Uair is indíu rogénir

usual with them to be there). “Well, then, we were there,” said they, “guarding our cattle, and all of us in one place—some of us asleep, some watching, some story-telling to one another, some singing songs and ditties, another lot sporting, and boasting,³ and humming, another set whistling and telling tales. Thus we were with much merriment⁴ in that fashion. After the rising of the moon towards us, as we were there at midnight, we saw a certain cloud-light from the east coming straight until it lighted all the plains of Bethlehem. Thus, then, was that cloud, having a comely, shining, conspicuous, venerable form in its midst, and there were many different kinds of music in that cloud, and each kind of music thereof was as sweet as another.

75. “That very great light having reached us, horror and fear seized us, and we placed our faces all against the ground. Whereupon an angelic voice said from the cloud:—‘Be ye not,’ said he, ‘in dread or fear, since for this have I come, to tell tidings to you and to the whole people, tidings to which its equal or like has not been found from the beginning of the world till to-night. For to-day was

¹ Or, canntairecht(a).

² staraigeacht, ms.

³ Cf. fulla, a lie, skipping; fullán,

ornament, O’R. ul(l)ac, sport, O’ Begley’s Dict. uallach, sportiveness, Coney’s Dict.

⁴ Or, sweetness, harmony.

in slaniccid Hisu Crist macc De bíf i cathraig David i mBethil Iuda d' forithin in chineda doenna atbathutar in Adam .i. Dia na ndee 7 nem na ndóine 7 nert na nert, duine os na dóinib, rig os na rigaib, milid cennais cen feirg cen uabar cen mórdaita.¹ 'Ereid chuite,' ol se, '7 fugebthai he 7 bréti² becca lín gil ime 7 se hi crú in assain.' Ocus in tan tarnic dó sin do ráda, is ann atbert in slog aingelta, boi mar aen fris, in ceol sirrechtach³ sír-bind. Gloria in excelsis Deo 7 in terra pax omínibus bone uoluntatis tue. Laudamus te,⁴ . . ."

76. Batar tra na hoegaireda oc indisin na scél sin do Ioseph. 7 atbertsat⁵ "Ro-sirsium-ne in cathraig," ol siat, "7 ní fuarumar innte intíí atámm d'iarraid." Atbert Ioseph friu-som "Ní celtar forai-b-si inní rofaillsig Dia dúib. Ticcíd anosa 7 fegaid bar n-iarraid," ol se. "Móngenar deit," ol na hoegaireda, "ár is duit ro-faillsiged Dia ar tús .i. in maith is mó tánic 7 ticfa." Luid iarum Íoseph rempu co dorus in tige. Tiagait tra na hóegaireda ina dédaig isin tech co fálti moir

born the Saviour Jesus Christ, Son of the Living God, in the city of David, in Bethlehem of Juda, to succour mankind who died in Adam, God of gods and Heaven of men, and Power of powers, Man over men, King over kings, gentle Soldier without wrath, without pride, without pomp. Go ye to Him,' said he, 'and ye will find Him with little (swaddling) clothes of white linen about Him, in the ass's manger.' And when he had done saying that, then uttered the angelic host that was along with him the melodious ever-sweet song, *Gloria*, &c."

76. The shepherds were telling those tidings to Joseph, and they said: "We have searched the city," said they, "and we have not found in it Him whom we are seeking." Joseph said to them: "Let not that which God has manifested for you be hidden from you. Come now, behold your search," said he. "Hail to thee," said the shepherds, "for to thee first has been manifested God; that is the greatest good that has come and that will come." Then Joseph went before them to the door of the house. The shepherds go after

¹ mórdaitaig, ms.

² Cf. breidin, frieze.

³ ceol sirechtach, plaintive *fairly* music! (*Man. & Cust.* iii. 361); .i. binn,

O' Don. Suppl.

⁴ The rest of the Latin *Gloria* follows down to "in gloria Dei Patris. Amen."

⁵ atbertsatar, ms.

leo. Tairissid Ioseph amuig dia n-ési 7 tuc a aiged suas for nem. *co n-epert*, "A Dé móir! is mor in mírbuil-si; andar lind ni robi fis na geni coimdetta oc nech aile *acht* ocaind fén; ocus co cúalutar na hoegaireda hí 7 siat míle céimend on Bethil¹ sair."

77. Atbert Semíon "Na hingantaig," ol se, "ní diacluinfé tú im dala in meic-si *acht* creit cofir éna in ní atherim-si frítt co mba garit co fíndfat fir domain a ferta 7 a mirbuile fair." Amal batar sel fota ocin chomrád sin .i. Semíon 7 Ióseph, is and tancatar na hoegaireda amac on chroes-éró 7 atbertsat, "Atéonncumar-ni mac in Athar némda," ol siat. "Cindus sin?" ol Ioseph.

"Áille ina talam, ol siat,
Amra ina nem,
Soillsi ina grian,
Glaine inat srotha,
Millse ina mil,

him into the house with much rejoicing. Joseph tarries without, behind them, and lifted his face up to heaven, saying: "O great God, great is this miracle! We thought that none other but ourselves had knowledge of the Divine birth,² and yet³ the shepherds heard it, they being a thousand paces from Bethlehem eastwards.

77. Simeon said: "Wonder not," said he, "at anything of what thou shalt hear about this Child, but only believe truly what I tell thee, that it will be a short (time) till the men of the world will recognize His miracles and His marvels." As they were for a long time in that conversation, Simeon and Joseph, then came the shepherds out from the stall,⁴ and said: "We have seen the Son of the Heavenly Father," said they. "How is that?" said Joseph:—

"Fairer than earth," said they,
More wonderful than heaven,
Brighter than sun,
Clearer than streams,
Sweeter than honey,

¹ Bethib, ms.

² Or, "offspring."

³ Or, "and (it is strange) that . . ."

⁴ Cf. "a chorp do sáthað a geród ceare," to wriggle his body into a hen-roost, *O' Begley*, p. 670.

Mo ina domun
 Ardi ina trega nime
 Coemi inat aingil
 Soeri ina'n saegal
 Leth(n)i¹ ina'n doman a labra
 Ferr ina'n bith
 Dile inat na dúli
 Ni roich súil he
Et ni thuill² i cluassaið.

Nir gab 7 ni géba in domun a samail."

78. *Ocus atbertsatar*, "Rophocsam-ni a chosa," ol siat, "7 roligsium a láma 7 rodéchsum a gnúis 7 doroine firta 7 mirbuileda mora in ar fiad-naise; ocus moíngenar det-siu a Íoseph," ol siat, "ar ni tucad do duine riam remut 7 ní tharga do neoch tar th'esi cáduis mar in cadus tuccad

Greater than the universe,
 Higher than heaven's hosts,³
 Comelier than angels,
 Nobler than the world,
 Wider than the universe His speech,
 Better than the world,
 More precious than creatures,
 Eye does not reach Him,
 And He finds not room in ears,⁴

The world has not found and shall not find His like."

78. And they said: "We have kissed His feet," said they, "and we have licked His hands, and we have beheld His face, and He has done miracles and great wonders in our presence; and good luck to thee, Joseph," said they, "for there has not been given to a man ever before thee, nor shall there come to anyone after thee, a dignity like

¹ lethi, ms.

² tuillim, I fit, find room, *O' D. Sup.*

³ *Or*, flocks; *or*, three things of heaven (?).

⁴ ionnas narthuilledar annsna hion-nadaib, so that there was not room

to receive them, *Mark*, ii.; tuill, contain, *Bible Foelbir*. In *Ml.* 30 c. 17, feib du-nd-alla indib = as fits or finds room in them; Ascoli's "congruit" will not suit here; the Eng. "fit" has a wider meaning.

deitt, 7 tabair-si a se(i)rce dúinne,” ol siat, “ar is buidech sínd conice so. ar do chetaigis dún fégað na hetrochta diadaí Cid didú is ail duib,” ol Ioseph. [137 a] “Ní anse sòn, toidecht det-siu lind,” ol siat, “do ól fina 7 do bindius 7 do oirfitiud; uair is indiu ata fled mor oc ar táisech dúinne .i. táissech na n-oegaired. Ised tra is gnáth do-side flead mor do denum cecha bliadna dona hoegairib in ocht kl. enair do súndrad do gnither in fled sin.” “Ní rag imorro,” ol Ioseph, “ar ní bud cóir dam-sa sin .i. Muiri 7 a mace do fácbail cen biad cen lind occu; acht chena ata mo menma 7 mo cride mar oen frib,” ol Ioseph “7 berid bendachtain.” “Uair nach ticcid-si linde, ol na hóegaireda, “cech ní bus ferr bias ocainde doria chucut-sa he .i. cáisi nua 7 loimm 7 coróin do spínib 7 fín 7 fír-cruith-necht 7 uigi cere 7 lossa 7 luibérad olchena, 7 cid mar frísín mac mbecc atai is maræn frinne fós bia.”

79. Isaire didu is dona haegairib artús atchess in Slaníeid .i. ar is

the dignity which has been conferred on thee; and give us a love for Him,” said they, “for we are contented so far, since thou hast permitted us to behold the Divine brightness.”

“What is it, then, that ye wish?” said Joseph. “It is not difficult to say:² thy coming with us,” said they, “to drink wine, and to amuse and enjoy yourself, for to-day our chief has a great banquet for us, that is, the chief of the shepherds. It is, indeed, customary for him to prepare a great feast every year for the shepherds; on the eighth of the Kalends of January precisely that feast is held.” “I will not go, however,” said Joseph, “as that would not be right for me, forsooth, to leave Mary and her Child without their having food and drink; but, indeed, my soul and heart are with you,” said Joseph, “and take my blessing (with you).” “Since thou comest³ not with us,” said the shepherds, “every best thing we shall have shall reach you, to wit, fresh cheese and milk and a crown of thorns,⁴ and wine, and good wheat and honey, and hen-eggs, and vegetables, and herbs likewise; and even as thou art towards the little babe, so also shalt thou be with us.”

79. Now, the reason the Saviour was first seen by the shepherds

¹ *Lit.*, his love.

² In full; “ní anse sòn,” *ML.* 45 d.

³ *Lit.*, ye come.

⁴ This is curious.

iat bóí cen còtlad oc frithaire 7 oc hídnaide sóllsi in láí. *Ised didu doforne sin : secip neeh dianad ail in betha marthanach d'fagbail ised is techta do beth cen còtlad in aimsir na haidée oc frithaire na sóllsi suthaine .i. gnúsi Dé ulicúmachtaig. Luidset na hóegaireda¹ ass iarum. Boi didiu Ioseph 7 Muiri 7 Crist isin tig óiged ámlaid sin 7 tuctha tra na biada sin uli ona hoegairib doib amal atrubramar romaind.*

INCIPIT DO SCÉLAIB NA NDRUAD.

80. Batar ann didiu fri re aile fós. Amal boi Ioseph ann 7 sé i ndorus in tigi in a sessom in aroli laa n-and *con-facca tra* budin moir cúici anoir *ceeh* ndfriuch ; *conid ann atbert Ióseph fri Semíon*, “Cúich iatsin cucaind a *meic*,” ol se, “*dóig comad a céin nothístais.*” Tanic tra Ioseph ina frithaigid 7 atbert fri Semíon, “*Indar lium, a meic,*” ol se, “*is celmaine druad 7 is methmercúrdacht dogniat, uair ni berait oen coisceim cen fégad suas 7 attat oc taccra 7 oc comrád fri araile*

is because they were without sleep, a-watching and waiting for the light of day. This is what that denotes—whoso wishes to obtain everlasting life ought to be without sleep in the night-time a-watching for eternal light, that is, the countenance of Almighty God. The shepherds then went away. And Joseph, and Mary, and Christ, were in the guest-house like that, and all these viands were given to them by the shepherds as we have previously stated.

(HERE) BEGINS ABOUT THE STORIES OF THE MAGI.

80. They (Joseph, Mary, and Christ) were there some time longer. As Joseph was there standing in front of the house on a certain day, he saw a great band of people coming towards him from the east straight onwards, and then Joseph said to Simeon, “Who are those that are coming towards us, my son?” said he, “methinks that it may be from afar they might have come.” Now, Joseph came towards them, and he said to Simeon, “I fancy, my son,” said he, “that it is the omen art² of Druids, and it is soothsaying³ they are practising, for they take not a single step without looking up, and

¹ Or, *hoegairi*.

² *cél*, “omen,” ba *cél* ole dosom, *Frgs. of I. Ann.*, 200.

³ Is “methmerchurdacht” a mistake for *maithmaredacht*, and had the scribe Mercury in his head?

etorru fén ; 7 indar lium,” ol se, “isat doine echtarchenélai^g iat 7 is a críchaib cianaib tancutar, uair ni hinand delba nó dath nó ecosc doib 7 diar ndóinib-ne. Ar it lénti gela fairsiunga 7 inair corcera com-datha flet leosom, 7 cochaill fota forruamanda foraib, 7 bróca brecca bernacha leo amal rí^g no taisech dian écosc.”

81. Batar tra triar loech hi tossuch na búdni sin .i. oclach álaind oirmitnech dibsen 7 se ulcach liath oisinech, Melcisar a ainm-side, isé thuc in n-ór¹ do Crist. Oclach ele ulchach cu folt ndónd n-imlebar fair, Balcisar a ainm-side, is é dorat in tuis do Crist. Oclach aile didiu find cen ulcha lais, Hiespar a ainm-side is é dorat an mirr do Crist. Anmunda n-aill tra dona rígaib-si, .i. Malcus, Patifaxat, Casper. Malcus didiu .i. Melcisar, Patifaxat, .i. Balcisar, Casper .i. Hiespar.

82. Atbert Ioseph [137 b], “Is maith inthigit,” ol se, “7 siat nemscithach cid a cein tecait.” Iar sin tra doriachtatar cusin inad i

they are discussing and communing one with another among themselves ; and as it seems to me,” said he, “they are people of a strange race, and it is from foreign regions they have come, as they have not the same forms or colour or look as our people have. For white and wide are their tunics, and purple and even-coloured² are their mantles, and they have long reddish hoods, and speckled and gapped shoes,³ like a king or chieftain, by their appearance.”

81. Now, there were three warriors in front of that band, to wit, a handsome and venerable man,⁴ bearded, grey, and fawnlike,⁵ named Melcisar,⁶ it is he that gave the gold to Christ ; another man, bearded, with very long brown hair, named Balcisar,⁶ it is he that gave the incense to Christ ; another man, also fair, without beard, named Hiespar,⁶ it is he that gave the myrrh to Christ. Other names for these kings were Malcus, Patifaxat, Caspar ; that is, Malcus was Melcisar, Patifaxat was Balcisar, Caspar was Hiespar.

82. Said Joseph, “It is well they march on,” said he, “and they are unfatigued though it is from afar they come.” After that then

¹ in hór, ms.

² like-coloured ?

³ So O’Curry : *are* bróca bernacha = bernbróca (LL. 70 b) = trousers, “divided skirt” (?) : cf. Zim. Kelt Stud. iii. 85 ; pointed shoes, Stokes, Harl.

Notes and Glosses, p. 361.

⁴ oclach = “miles,” Todd Lect., V.

⁵ oclach, “juvenis” of Z., will not suit with *liath*.

⁶ Melchior, Balthasar, Gaspar, *Bollandists*, Maii, t. i. pp. 7, 8.

mboi Ioseph 7 a mac .i. Semion. Lotar didiu sech Ioseph dochum in tige. Luid Ioseph leo 7 atbert *con-epert* "Cúich sib," ol se, "apraid frium ar Dia, 7 cia leth tegthi dochum in tige cen cétugud dam?" "Ar tóissech 7 ar tigerna docóid remaind don tégdais bic-se 7 in a diaid dúinne," ol siat. "Can didiu asa tancabar fen?" ol Ioseph. "Anair," ol siat, "a hoirthiur hIndia 7 a tírib Arabia 7 a tírib Kallacda¹ 7 arolib tírib examla oirthir betha," ol siat. "Cid ima tancabar?" ol Ioseph. "Ní ansa sòn" ol siat .i. "rí nan Iudaide 7 rí in domain uli rogenir isin tír-si, 7 tancamar dia iarraid 7 dia adrad 7 dia féga²d," ol siat. "Can asa tuicebair-si sin? ol Ioseph. Ní ansa sòn," ol siat, "a beth in ar senlebraib² 7 in ar senscribennaib o ré in c(het)fir uainn cusindiu .i. Secip tan atcifemis retlaind a macsám³la so ós cind ar tíre dul lee secip conair nodicsed, ar ba comartha rí⁴g in domain hi. Ar is don rig sin ata hi taircetul 7 fatsine sinn fen 7 in cined dóenna do slánugud

they came to the place where Joseph was, and his son, that is Simeon. They, however, went past Joseph to the house. Joseph went with them, and he said and said, "Who are ye?" said he, "tell me, for God's sake, and whither³ go ye to the house without my leave?" "Our leader and lord went before us to this little dwelling, and after him we go," said they. "Whence then have ye come?" said Joseph. "From the east," said they, "from the eastern part of India, and from the lands of Arabia and from Callatian⁴ lands and various other regions of the east of the world," said they. "Wherefore have ye come," said Joseph. "That is not difficult to tell," said they, "to wit, the King of the Jews and the King of the whole world was born in this land, and we have come to seek Him, and to adore Him, and to contemplate Him," said they. "Whence did ye understand that?", said Joseph. "Not hard to tell is that," said they, "(on account of) its being in our old books and old writings from the time of the first man of us till to-day, that whatever be the time we should behold a star like this over our land (we were) to go with it what way soever it would go, as it was a sign of the King of the world. For it is by that King, it stands in prediction and prophecy, that we ourselves and the human

¹ A line is drawn across the second *l*.
It seems to mean "Chaldeans."

² *senlebraib*, ms.

³ Or, what way.

⁴ Probably Galatian, as painters represent the three as a Persian, an Ethiopian, and a Greek; the name is not in the geographical poem, *LL*. 135.

iar n-a gein focetoir.” “Cid fodera¹ duib,” ol Ioseph, “cen dul hin Ierusalem da iarraid, ar isi arde(h)athir in tire-si hi 7 is innte ata tempul in Choimded, 7 is innte fos bis cómnaide rig nan Iudaide .i. Hiruaith.”

83. “Doúamar cēna,” ol siat, “7 intan rancamar in cathraig is ann doúaid in retla rigda uainn 7 ní facamar iter hí, 7 doúamar isin tech i robi in rig .i. Hiruath, corindisimar do, rí nan Iúdaide do genemain in a thír 7 a retla rigda do beth remaind o airthiur domain coníce so, 7 a dula uaind annso. Ocus bamar oc a f(h)iarfaigid don rig 7 don popul Iúdaide archena caitt in rogenir he, 7 atbertsat natfetatar.” Is annsin rotinolit co Hiruath a uli drúdi 7 eēnaide 7 lucht a fessa 7 a eolais, co rofiarfaig² díb cait h(i)rabi³ i fatsine occu rí nan Iúdide do genemain. Atbertsat uli “Isin(m)Bethil Iúda,” ol siat, “amal atbert in Spirit Noem tria gin in rig .i. David meic Iése ‘*De diversario in spelonca nasci Christum in Bethelēm.*’” Ocus atbert fós

race are to be saved after His birth immediately.” “What causes you not to go into Jerusalem to seek Him, as it is the capital city of this land, and in it is the Temple of the Lord, and there also is the abode of the King of the Jews, to wit, of Herod.”

83. “We have gone (thither) already,” said they, “and when we reached the city, then the star departed from us, and we did not see it at all, and we went into the house in which King Herod was, and told him the King of the Jews was born in his territory, and that His royal star was before us from the east of the world up to this, and it went from us here. And we were inquiring of the king and of the Jewish people likewise the place in which He was born, and they said they did not know.” Then were gathered to Herod all his magi and sages, and his folk of learning and knowledge, and he asked of them the place where they had in prophecy that the King of the Jews was to be born. They all said, “In Bethlehem of Juda,” said they, “as the Holy Ghost declared by the mouth of King David⁴ son of Jesse,” “From an inn in a cave Christ shall be born in Bethlehem.”

¹ *f*, with *o* over it, is usually *for* or *fro*; here it doubtless stands for *fodera*. Cf. *cid fodera* duit cen, what causes you not to?

² *fiarfaid*, ms.

³ *hr. in* ms.

⁴ David says merely: “*Ecce invenimus eam in Ephrata (i.e. Bethlehem)*”; but Michæas has: “*Et tu Bethlehem Ephrata parvulus es in millibus Juda; ex te mihi egredietur qui sit dominator in Israel.*”

cend nan áuctor 7 na fátha .i. Isu fodesin in a soscela “*Tu Bethalem terra Iúda nequaquam minima es in princip(ib)us Iúda, ex te enim exiet dux qui regat populum meum Israel.*” Is tu, a Bethil Iúda, talam 7 tír Iúda meic Iacoip, isat mor 7 isat adamra itir cat(h)racha tíre Iúda uli, 7 is innut genfit(h)ir in tóisech 7 in ríg follamnaigfes in popul(n)Israelta.”

84. “Gabaid iarum annsin críth mor 7 omun mor intíí Hiruath 7 atbert, “Ca hinad ele a ngenfed mac rig nan Iúdaide acht am thig-se.” Atbertsat didiu na drúdi, “Mac rig in domain uli is e rogenir ann.” Batar tra annsin imráti mora 7 smuantighi iumda for men-main in rig Hiruath. Rogairmed iarsin doridise ecaide in popuil Iúdaide chuci co mboi oca athfiarfaigid [138a] díb co frichnamach cáitt i rabi i taircetul no i faitsine a genemain in rig ucút. Atbertsa(t) uli “a mBethil Iúda,” ol siat.

85. Is ann atbert Hiruath frisna drúidib tancutar do adrad Crist, “Ercid,” ol se, “co Bethil Iúda 7 dia fagbathi Crist innte ticcid chucumsa doridise con-dechsum fen dia adrad; ocus berid,” ol se, “mo

And again the head of authors and prophets, Jesus himself, said on His own behalf¹: “Thou Bethlehem of Juda, land and country of Juda son of Jacob, thou art great and thou art wonderful amongst the towns of the land of all Judea, and it is in thee shall be born the leader and king who shall rule the Israelite people.”

84. Then and there great trembling and fear seizes the aforesaid Herod, and he said, “What place else should the Son of the King of the Jews be born in but in my house?” Then said the magi, “The Son of the King of the world is he who has been born.” Then indeed there were great deliberations and many considerations in the mind of King Herod. Then again were summoned to him the wise men of the Jewish people, and he again inquired of them diligently where in prediction and prophecy was (to be) the birth of that king. They all said, “in Bethlehem of Juda,” said they.

85. Thereupon Herod said to the magi who had came to adore Christ, “Go,” said he, “to Bethlehem of Juda, and if ye find Christ therein, come back to me that I may² myself go to adore Him; and take,” said

¹ His words are: “Nonne Scriptura dicit quia ex semine David et de Bethlehem castello ubi erat David venit

Christus?” The words of our text are those of the priests and scribes, Matt. ii. 6.

² *Lit.*, we may go.

mínd rígha do *Crist*” (.i. mínd rígh di ór na hAraibe 7 se lán do lecaib lógmaraib 7 do éarmoclaib cumdaighthi. Ocus ba he in mínd sin nobid um cend Hiruaith fén cech dia). “Ocus beríd lib in fáinne rígha-sa dó co ngéim nderscagthi ann dona frith s(*ét*) na samail do-gemaib in domain riam. Ise thuccad damsa o rígh na Pers, 7 tábraid-si don rígh sin he 7 in tan tífathi doridisi ragut sa fén dia adrad, con ascadaib ele lium dó bus ferr oldát sin.”

86. “Tuesam lind didiu na hascada sin,” ol na drúdi, “7 tancumar asin cathraig amach 7 tarfas dún focetoir annsin ar rétla ríghai fen, 7 ba fálti mor linde esein; 7 tanic iarsin co fil os cínid in tigi-se 7 os a mullach, 7 docóid isin tech in ar fiadnaise, 7 ni léci-se didiu dún dula in a diaid.”

Cubaid didiu in ní forcoemnacair annsin .i. na drúdi 7 na rígha in oenpersain do adrad rígh na fírinde 7 áugtair na fátsine ar tús re cach. Arái tra cérbat drúdi ar fátsine 7 ar thaircétul batar rígha iat ar ordan

he, “my royal diadem to Christ” (*i.e.* a king’s diadem of the gold of Arabia, full of precious stones and ornate carbuncles; and that was the diadem which was on the head of Herod himself every day). “And take also this royal ring to Him with a brilliant gem in it, for which equal or like has never been found of the gems of the world. It was given to me by the king of the Persians, and give ye it to that King; and when ye shall come back, I shall go myself to adore Him, bringing with me other gifts for Him which shall be better than those.”

86. “We have brought then those presents,” said the magi, “and we came out of the city, and immediately our royal star was shown to us and that was a great joy to us; and then it came on till it is over this house and over its top, and it entered the house in our presence, and thou forsooth dost not let us go after it.”

Fitting indeed was the thing that happened there, that is, the magi and kings in one person¹ adoring the King of truth and the Author of prophecy, at first (and) before all (others). However, though they were magi by reason of prophesying and prediction, kings were they for dignity and pre-eminence and strength and power. But the reason

¹ as one man, or together (?).

7 oirechus 7 nert 7 treisi. *Acht* is aire atberthá drúidi díb ar in taircétul 7 ar in fatsine dorónsat im dála na geni coimdetta, 7 conid roindis in cech tír otha tír na hIndia 7 tír Arabía 7 Sillachacda¹ co tír Iúda co rogenir in Slanniceid .i. mae rig in domain isin inbuid sin Di scelaib na nDruad conicesin 7 dia taircétlaib in cech tír in aroli o airthiur domain co tír Iúda 7 co Bethil.

87. Ocus didiu batar oc a cétugud do Ioseph dula isin tech. Atbert tra Ioseph friu-som, “Ni tairmisceb-sa umaib,” ol se, “inni ro-fallsig Dia dúib budén.” Ba maith tra la Ióseph físs na scél sin do beth oc cách cu coitchend 7 a fállsiugad doib. “Ber-siu bendachtain,” ol siat, “7 ragmait-ne co faicem in Slaniceid 7 Dia na ndóine.” Lotar iarsin isin tech 7 robennachsát do Muiri 7 ised roraidset iarum, “*Ave tu benedicta gratia plena*, Dia lat, isat bennachda 7 isat lán do rath.” Lotar iarsin cusin croescró co mbatar oc fégad Crist ann. Iar ndul tra dona drúidib isin tech, atbert Ioseph fri Semion, “Erig na ndiaid a

they were called magi was on account of the prediction and prophecy they made concerning the Lord's birth, and as they told in every land from the land of India, and the land of Arabia, and the Cilicians,² to the country of Juda, that the Saviour was born, *i.e.* the Son of the King of the world, at that time. Of the tidings of the Magi hitherto, and of their predictions in every land (from one) to another, from the east quarter of the world to the land of Juda and to Bethlehem.

87. And then they were asking Joseph's permission to enter the house. Now, Joseph said to them, “I will not hinder you,” said he, “(as to) what God himself has revealed to you.” Joseph indeed was glad that all people in general had a knowledge of those tidings and that it was manifested to them. “God bless thee,”³ said they, “and we will go to see the Saviour and God of men.” They then entered the house and saluted Mary, and said then, “*Ave tu benedicta, gratia plena*, Hail, thou art blessed and thou art full of grace.” They then went to the crib, and were contemplating Christ in it. After the magi had gone into the house, said Joseph to Simeon, “Go after them,

¹ Or, Kallachacda, Kallacda.

² Or, Galatians.

³ *Lit.*, bear a blessing. It occurs

at § 94, in this text, and seems to mean “Thank you,” or something similar.

meic," ol se, "7 feith co glic iat co faicea 7 co fínda cid dogniat *frisín* mac, ar ní dú damsá fethium no findigecht forru.

88. Luid Sémission na ndiaid co mboi oca fegad. Is ann sin batar na drúdi 7 an aigthe for lar oc prostráit 7 oc slechtain¹ do Mac Dé. Ba machtaid la Semion in bás batar-som do denam, co-rinnis Semión do Ioseph he. "Fég fós," ol Ióseph, "cid dogniat?" Roerigset iarsin 7 rooslaicset dian ascadaib 7 tucsat do C(h)ríst iat. "Cid inní tucsat do?" ol Ióseph. [138 b]. "Ní ansa," ol Semión, ".i. ór 7 túis 7 mírr 7 na hascada thuc Hiruath doib."

Atbert didiu Iacop gluinech, .i. brathair Crist fesin, co tucsat na drúdi ascada imda ele do Crist .i. corcair derscaigtech co sollsi néndib-aide 7 margrent thaitnemach 7 coróin de feor úr cen sergad tria bithu acht blath gélcorecra forri dogrés 7 fige thrébraid fos forri do féraib

my son," said he, "and watch them cautiously, that thou mayest see and know what they do to the Child; for it is not proper for me to watch and look closely² at them."

88. Simeon went after them and was looking at them. Then the magi were with their faces on the ground in prostration and lying down before the Son of God. Wonderful to Simeon seemed the rite they were performing, and he mentioned it to Joseph. "See still," said Joseph, "what they are doing." They rose up after that, and they opened out (some) of their presents and gave them to Christ. "What is the thing they gave him?" said Joseph. "I can tell you," said Simeon, "gold and incense and myrrh, and the presents Herod gave them."

Then James of the Knees, *i. e.* the brother of Christ himself, said that the magi gave many other presents to Christ, *i. e.* remarkable purple of imperishable light and a bright pearl, and a garland of fresh grass which never withers, but has a pure purple blossom for ever, and a through-braided wreath³ of various fresh grasses with blossoms of

¹ prostrait = slechtain *here*.

² *findaim*, know, learn, find out; perhaps we get a glimpse of Irish manners *here*.

³ fige, web, woof, *Wind. Dict.*; trebraid, *cf.* trebrígeadar, *gl.* continuare

potest, *Z.* 980; tarbsléini trebraid, *LL.* 70b; luireach threabráide, léine threabnaide, *Todd Lect.* iv. pp. 80, 68; luirech threbraid, *Tog. Troi.* 2, 999, thoroughly braided or knit (?); trén-trebraid, stout, *Cog. G. re G.*, 158.

úra examla co mblathaib corecra foraib amal bid in uair sin robénta¹ iat; ocus línan(a)rt² nua gléigel dona frith s(et) na samail. Ba he didiu met a taitnemchi co factís na dóine na saígnena oc ergi de amal rind ngrianta no amal crithre do rigthenid in tan is moo a bruth. Tucsat iarum flesce rigda co ngemaib do gloine³ 7 do leccaib lógmara dona frith s(et) na samail in ellach dénma na ndúl riam o thus domain có a deriud acht mine fil firmámentúm, ar imad rétland 7 lecc lógmar innte fó cuma grene 7 éscá.

89. Roscentis didiu toidlenacha⁴ mongthenntecha⁵ estib amal rind ngrianta co légdais ruise doenna rempu ar thaitnemchi. Ocus tucsat asccada ele dona (F)rith samail for bith.⁶ Is ann sin atbert Semíon, “Is maith na dóine,” ol se, “7 is bennaigthi an asccada, 7 rospócsat cossa na nóiden con asccadaib do. Nídat inann tra 7 na hóegaireda, ar ni thucsat asccada dó. Ocus in lucht tucsat asccada

purple on them as if it were that moment they were cut, and a large linen cloth new and pure bright, for which equal or like was not found. Such indeed was the greatness of its brightness that people saw lightnings rising from it as a sunlike star or as sparks from a great⁷ fire when its glow is greatest. They then gave a royal wand with gems of glass and precious stones for which equal or like has never been found in the junction of the making⁸ of creatures from the beginning of the world to its end, unless it be the firmament by reason of the multitude of stars and precious stones in it, like⁹ the sun and moon.

89. There darted out of them indeed great fiery meteors,¹⁰ like a sunlike star, so that human eyes melted before them on account of the brilliance. And they gave other gifts for which the like was not found in the world. Then said Simeon, “Good are the men,” quoth he, “and blessed are their gifts, and they kissed the feet of the infant, with offerings to him. They are not indeed the same as the shepherds, for these gave no presents to him. And the folk who gave presents

¹ Accent over *n* or *t* in ms.

² *línanart*, *Stowe Mis.*, 63 b; *anart*, *gl. linteum magnum*, *B. of Arm.*

³ *Or*, co ngemaib gloin(i)di; gloindi dó 7, in ms.

⁴ *Sic*, read *taidlecha* (?).

⁵ *Cf.* *retlu mongtheindtech*, § 92, *infra*.

⁶ for bith = ar bith, “at all.”

⁷ *Lit.*, “royal fire”; *rig* seems an intensive here.

⁸ *Or*, in the whole framework of creation.

⁹ *Lit.*, after the way or fashion of.

¹⁰ *cf.* *toidlech*, *taidlech*, *glänzend*, *glanz*, *Wind. Diet.*

bid *tossach* maithiusa moir doib, ar doberat a síl asccada tria bithu." Ba fir sin tra, ar ba he sin tossach na ngénnti do cretium do Crist; 7 ba hiatsin cet-asccada na ngénnti do Dia 7 a prímiti¹ ar tús.

90. Andsin atbert Ioseph fri Semíon, "Fég latt co glice cid dogníat anossa." "Ataut," ol Semíon, "oc adrad 7 oc imacallaim frisin mac. Ateluním a nglor 7 nítfetur-sa cid éanaid." "Oc anorugud in meic atat uli," ol Ióseph. Iarsin tancatar na drúdi amach 7 atbertsat fri Ioseph, "A fir fíreoin forpthi," ol siat, "is maith in turcharthi² fil ocut, dia mbeth a fis ocut .i. mac rig nime 7 talman do beth oca altram lat, ar is mó a fis dúinne inti fil ocut indas duit fen; uair is e in mac fil in tfail Dia na ndee 7 tigerna na tignrad 7 dentaid na ndúl 7 nan aingel 7 nan arcaingel:—

Is he nert Dé 7 lám Dé,

Is e dess Dé 7 ecna Dé,

it shall be a beginning of great blessing to them, for their seed will give³ presents for ever." That was true indeed, for that was the beginning of the Gentiles to believe in Christ, and these were the first gifts of the Gentiles to God and their primitæ at first.

90. Then said Joseph to Simeon, "Watch carefully what they are doing now." "They are," said Simeon, "worshipping, and conversing with the child; I hear their voice, and I know not what it is they say." "They are all doing honour to the child," said Joseph. After that the magi came out and said to Joseph: "O just and perfect man," said they, "good is the treasure⁴ thou hast if thou didst know it, to wit, the Son of the King of the world is being nursed by thee, since we have more knowledge of Him who is with thee than thou hast; for the Babe who is near thee is the God of gods, and Lord of lords and Creator of the elements and of the angels and archangels:—

91. "He is the strength of God and the hand of God;

He is the right-hand of God and the wisdom of God,

¹ primitiⁿ, in ms.; but *np.* primiti in *Z.*

² Or, in turcharthi (?); turchar, turchairt, wealth, *O'R.*

³ *cf.* is mo as beannaigthe ní do

thabhairt ná do ghlacadh, *Acts* 20, 35.

⁴ Dorala slíab óir dóib. Is maith in turchurtha so, ar a muintir; turchairthi ingnad; tír turchartig, *Merugud Uilix*, pp. 2, 36.

Is e tacmong na ndúl 7 faireseoir in betha,
 Is e bás 7 críth 7 atach na ndúl,
 Is e brithem 7 liaig 7 comarci na ndúl,
 Is e gairfes 7 scailfes dee na ngennti,
 Is e aircfes ifernn 7 faindeochas nert 7 cumachta diabuil,
 Is e brisfes guilbend in báis,

Is e scailfess diabulcúmachta iffirn imnedaig con a olcaib adétechib.

Is do fogenait uli treba 7 cineda in uli domain.

Is e didiu brithem 7 sássad nan aingel, 7 [139a] betha múnntire nime 7 luirec imdegla na bethad suthaine cin crích cin forcend, 7 cathbarr coróni na cat(h)rach nemda.

92. Is annsin atbert Ioseph, "Can iter as arthuicebair-si toirçetul geni Crist?" "Do(t)huicsium," or siat, "as ar senscribennaib 7 as

He is the comprehension¹ of creatures, the beholder of the (whole) world,

He is the death and terror and refuge of creatures;

He is the judge and physician and protection of creatures,

He it is who shall summon and scatter the gods of the Gentiles;

He it is who shall straiten² hell and weaken the strength and power of the devil;

He it is that shall break the sting³ of death;

He it is that shall scatter the diabolical power of distressful hell with its detestable evils;

He it is whom all the tribes and nations of the whole world shall serve;

He is also the judge and the nourishment of angels, and the life of the family of heaven, and the breast-plate of protection of eternal life without end, without limit, and the helmet of the crown⁴ of the heavenly city."

92. Then Joseph said, "Whence at all did ye understand the prediction of Christ's birth?" "We understood it," said they, "from our

¹ *i.e.* He compasseth (?); tacmungad, *gl.* contingebat (?) does not suit here; rather tacmuc, comprehension, ima thaemong, around him of *AG*.

² airc .i. dócumail no éigen, *O' Clery*;

or for *oircfes*, who shall smite, devastabit.

³ *Lit.*, beak; *cf.* "O death, where is thy sting?" 1 *Cor.* xv.

⁴ *i.e.* head (?). I do not understand this figure.

ar senfátsine fén *batar* ochéin anall ocaind oc taircétul *Crist*. Uair atai-si oca iarfaigid cindus douicem-ni dala geni *Crist* innisfimit deit uli o thus co *dered amal* rofacsat ar n-aithre 7 ar senaithre ocaind o amsir *mac*¹ n-*Abraháim* anall cusindfu. Cid *didiu*," ol siat,² "*acht* in tan bamar-ne oc coimet na fátsine 7 in chomarthar rofacbad ocaind in aroli lou i *Kalaind enair* saindrúd, 7 sind oc légud na fátsine co facumar focetoir in comarthar rofacbad ocaind .i. rétlú mor 7 sin mongtheindtech etraind 7 nem. Ba maith *tra* linne sin 7 nifaiccad³ nech ele hi *acht* sind fesin a(r)n oenur.⁴ Tuaruscbail *tra* na rétlainde sin no a delb no a dath ní cúmaing nech a tabairt *acht* mina thuiccad aingel Dé. Ar ba moo a sollsi na sollsi gréne; oculus ón ló tuarcaib dun in rétlú sin ba hulli 7 ba huaisle a sollsi na sollsi nan uli rénd 7 rétlann olcena, 7 ba he mét a sollsi comba lán nem 7 talam di.

own old writings and from our ancient prophecy, which were from long ago in our possession predicting Christ. Since thou art asking how we understand all about the birth of Christ, we will tell thee all from beginning to end as our fathers and our forefathers foretold⁶ to us from the time of the sons of Abraham of yore till this day. What then," said they,⁵ "but while we were guarding the prophecy and token which they left with us, one day on the calends of January precisely, and while we were reading the prophecy, we saw at once the sign which was foretold,⁶ *i.e.* a great star hairy and fiery⁷ between us and heaven. We were indeed overjoyed at it, and no one did see it but ourselves alone. A description of that star, or its forms and colour, no one can give it, unless an angel of God were to give it. For greater was its light than a sun's light; and from the day that star appeared to us, greater and nobler was its light than the light of all the constellations and stars together, and such was the greatness of its light that heaven and earth was full of it.

¹ *mn*, with a line over *m*.

² ol se, ms.

³ Or, ní faiccad, or faicca.

⁴ an oenur, ms.

⁵ said he, ms.

⁶ Lit., left with us, or foretold, "furacaib, prædixit," *Todd Lect.* v. 128.

⁷ "stella cincinnata or cincinnita," a comet, "stella comata."

93. Tancamair-ne focetoir in a diaid, 7 tánic si remaind co taitnemach tóidlenach, 7 nírba siúblach utmall amal retlanda ele, *acht* tanic co *cert* cobsaid remaind cen dul anúnd *nó* amach itír. Ni dernad 7 ui dingentar mirbuil bud mo na in rétlú do beth amal sin 7 a taidecht o(t)ha oirthiur hIndia co tír Iuda; ar ni bóí nech ele oc a stiúrad *acht* cumachta Dia iarfír. Tanic iarum uidi na xii. mís fri xii. laa, 7 didiu ba hardi ina cloicthech hi remaind. Coibes tra a corp 7 corp éasca; mou a sollsi ina sollsi gréne. Ocus is amlaid thancumar-ni na diaid 7 sind for echaiḃ diana,” ol na drúdi fri Ioseph. “Anmann immorro nan ech sin .i. Dromann Darí, Madian, Effan, 7 is iat na he(i)ch sin beress udi mís isin oenlo; conid udi xii. mis deside o(t)ha hIndia co tír Iuda. Cid fil ann *acht* tánic in rétlú remaind conice so,” ol siat, “co ndesid for mullach in tige i fil in Slaniccid,

93. “We came at once after it; it came before us brightly and radiantly¹, and it was not slowly moving and unsteady, as other stars, but it came right and firmly before us without going in² and out at all. There has not been worked, there will not be performed a miracle which would be greater than the star being like that and its coming from the east quarter of India to the land of Juda; for there was no one else guiding it save the power of God, in truth. It came then a journey of twelve months *plus* twelve days, and indeed it was higher³ than a bell-house before us. Equal (in size) was its body and the body of the moon,⁴ greater its light than the light of the sun. And thus came we after it and we were on fleet horses,” said the Magi to Joseph. Now the names of those horses were Dromann Darii, Madian (and) Effan, and those are the horses that perform⁵ a month’s journey in the single day, and it is a journey of twelve months thence from India to the land of Juda. Well then the star came on before us up to this,” said they, “and stood⁶ over the top of the house in which the Saviour is, and there is no one that should see it but would love

¹ = toidlech of *Wind. Dict.* (¿).

² anonn, over, to the other side, *Coney’s Dict.*

³ Or, taller; it was a comet.

⁴ Cf. Rédle ingantach do athruccad,

robe a méid 7 a soillsi co ndebratar na daoine rab esga hí, *Chron. Scot.* p. 28.

⁵ Lit., bear; carry (people) (¿).

⁶ Lit., sat.

7 ni fil nech atcithsed hi nách tibred grad derscaigthech do Dia ar nóime 7 ar mirbuldach^t a caingne.

94. Is annsin atbert Ioseph, "Caide bar n-anmanna-si fen?" ol se. "Niansa s^{ón}; Melcisar mo ainm-si," ol in fer ulcach liath; is e dorat in n-ór do Crist. "Balcísar mo ainm-si," ol in fer ulchach dúbdónn, is e tuc in túis. "Hiespár didiu mo ainm-si," ol in fer ócc amulchach, is e thuc in mírr. Atbert tra Ioseph friu, "Uair tucabar aichne forin nduilem 7 se na nóidin, ticcid liumsa anossa do thomailt bíd 7 lenna, 7 bíd anoct ocumsa 7 ceinnechutsa¹ fín lógmar 7 cruithnecht ilblasta 7 biada examla díb; uair roéretsibar in firdia 7 rothídnaicsibar asccada uaisle oirmitnecha do." "Imdecht do dénam," ol siat, "uair do sáss² éna sind don fleid nemda, 7 is óibne duinn indas duitsiu." "Is maith in flead dóenna maroen frisín fleid ndiada," ol Ióseph. "Ni airisfem sunn anoct," ol siat, "7 ni ragam do [139b] Ierusalem cia rogellsamm dula ind, ar bid fatite Hiruath uaind, ar tanie int

God supremely on account of the holiness and the marvellousness of His action."³

94. Then said Joseph: "What are your own names?" said he. "That is not difficult (to tell), Melcisar is my name," said the bearded, grey-haired man. It is he that gave the gold to Christ. "Balcísar is my name," said the bearded, dark brown-haired man. It is he gave the incense. "Hiespár indeed is my name" said the young beardless man. It is he gave the myrrh. Said Joseph to them, "Since ye have recognised the Creator, He being a babe, come with me now to partake of food and drink, and abide to-night with me, and I will purchase for you precious wine and many-flavoured wheat and various viands; for ye believed the true God, and ye gave noble and honourable gifts to Him." "(We) must go" said they, "as he has fed us already with the heavenly banquet, and it is more delightful⁴ to us than to thee." "Good is the human feast in addition to the divine feast," said Joseph. "We will not tarry here to-night," said they, "we will not go to Jerusalem, though we promised to go thither, for

¹ A t is over the u. (?) I read ceinnechut-sa; modern ceinneochad-sa. Cf. John vi. 5; Deuter. ii. 6.

² Sic; read do sássad, do sássta (?).

³ Or, dealing; caingen, gl. negotium,

also case (claims?).

⁴ Cf. gur ceud aoibne ifreann, "that hell is a hundred times more delightful," Tribes of Ireland, p. 64.

aingel éucaind arér dia rada frind dula for sligid ele diar tig, 7 ised didiu dogénúm;¹ 7 ber-siu bendachtu," ol siat, "uair isat fer toga 7 cadusa moir do Dia."

95. Lotar iarum for sligid ele dia tig amal atbert int ai(n)gel friu. Is examail² tra innisit na scribenna scela na ndruid. Ised atbert Iacop Glúinech is oscéla namacerta,³ "Is morfessiur al-lín na ndruid 7 hi cind ix. lá tancatar iarsin co Bethil Iúda." Ised didiu atbert Matha mac Alpheí in a soscela et in *Libro de Infancia Mariæ* i. isin libur a n-indister gein Muiri conid hi cind xii. lá tancatar. Ocus atberait na trachtaireda diada conid tri rig⁴ iat 7 tri xx.c. long imalle friu, 7 didiu al-longa do loscud do Hiruath ar na⁵ dechsat dia acallaim oc impód doib. Indister didiu beos co tucsat asccada dermáire do Muiri 7 do Ioseph fri taeb a tucsat do Crist 7 rl.

Herod is to be shunned⁶ by us, as the angel came to us last night to tell us to go by another way to our home, and that indeed is to be done, and receive thou (our) blessing, as thou art a man of election and of great honour with God."

95. They then went another way to their home, as the angel had said to them. Various, indeed, do writers tell the tidings of the magi. This is what James of the Knees says in his Gospel of the Children (?),⁷ "Seven is the number of the magi, and in nine days afterwards they came to Bethlehem." This is what Matthew, son of Alphaeus, said in his Gospel and in *Libro de Infantia Mariæ*,⁸ i.e. in the book in which is narrated the birth of Mary, that it is after twelve days they came. And the sacred commentators say they were three kings, and (that there were) a hundred and three score ships with them, and that their ships were burned by Herod, in order that they should come to converse with him in returning. It is also narrated that they gave very great presents to Mary and Joseph, besides what they gave to Christ, &c.

¹ dodénúm, ms.

² Or, examla (?).

³ A line over *me*, as in "macraide," eight lines lower down.

⁴ rigda, ms.

⁵ *Ma* put for *no*, as I think.

⁶ fate, "caution," *Cormac*; faitech,

gl. cautus, *SG.* 51 a.

⁷ Perhaps macraide, of the children.

⁸ It is said to have been written in Hebrew by St. Matthew, and translated in Latin by St. Jerome, who considered it apocryphal, see "La Sainte Bible," by De Vence, vol. xix., 182, 652.

OÍDED NA MACRAIDE INSO.

96. Hiruath imorro mac Antipatir meic Hiruath Ascalonta do Indecdaib a athair 7 do Araibecdaib a máthair; ocus is e tra ba rí in tan sin for maccu Israel fri laim Octauin Auguist. Ar roboi i fátsine Moysi meic Amra 7 Ezecias meic Amois 7 na faide arc(h)ena co m(b)ad for macu Israel nobiad rigi 7 flaitíus Hiruath co rogened Crist. Ut Iacob (ait),¹ “Non a(u)feretur scept(rum) de Iuda nec dux de femoribus ejus donec ueniat qui mit(t)endus est, ipse erit expectacia gentium.”

Ba fír ón uair tri huird batar occasom o Móysi mac Amra anall co gein Crist. Ar toidec(h)t do Móysi asin doire Egeptacda 7 ar mbeth doib .cccc. bliadan isin doire in Egipt .i. o gellad do Abram co tidecht esti. Iar tuidecht tra doib a hEgipt iudice batar forru co Dauid mac Iesé .i. u bliadna ar .ccc. sin uli; O Dauid iarom cusin

THE FATE OF THE CHILDREN THIS.

96. Now Herod, son of Antipater, son of Herod, the Ascalonite of the Indians² was his father, and of the Arabs was his mother, and he it was who was at that time king over the children of Israel as deputy of Octavianus Augustus. For it was in the prophecy of Moses, son of Amra and of Esaias, son of Amos, and of the other prophets, that over the children of Israel should be the rule and sway of Herod till³ Christ would be born. As Jacob says, “The sceptre shall not be taken from Juda,”⁴ &c.

That was true, for they had three orders⁵ (of rulers) from Moses, son of Amra of yore, to the birth of Christ. When Moses had come out of Egyptian bondage, and after they had been 400 years in bondage in Egypt, to wit, from the promise to Abraham till coming out of it.⁶ Now, after their coming from Egypt, judges were over them till David, son of Jesse, that was 305 years altogether. From

¹ ut Moyses, ms.² Idumeans.³ The text seems corrupt; one would expect “in aimsir.”⁴ Gen. xlix.⁵ Or, series, epochs.⁶ bondage in Egypt; cf. the “Chronologia brevior,” at the end of the Vulgate.

doire mBabilonda riga batar forru frisin re sin .i. ix. (m)bliadna lxx. 7 ccc. batar isin doire. Toisig tra 7 *pontifices* batar occu o ndoire Babilonta co toracht Pompéiss Crasus .i. in cet cónsal Rómanach do thogail Ierusalem 7 o Íuil Cesair tanic sen. Ar ba heside didiu rogab ardrigi in domain artus do Romanchaib amal atrubramar romaind.

97. Luid tra Pompeius¹ Crasus o Íuil Cesair do thogail Ierusalem cordoerad co mor lucht na cat(h)rach 7 corhelned 7 corsalchad in tempul 7 cormarbad 7 cordoerad dronga dermaire don p(h)opul Iudaide lais. Is e tra ba toissech for macu Israel in tan sin .i. Alaxander mac Fallic do t(h)reib Matias no Mannases, 7 roba táissech eside fri re cian amal atberait na scríbenna. Aráí sin tra nírfet Poimp in cat(h)raig do lott amal rob ail lais; ar boi do beodacht 7 d'imad leech Alaxander mac Fallic co narfet Poimp brissed fair. Ocus luid iarum Poimp co Róim do chosait nan Iúdaide

David, then, to the Babylonian captivity, it is kings were over them during that time, that is, 379 years they were in captivity. They then had leaders² and pontiffs from the Babylonian captivity till the arrival of Pompeius Magnus,³ the first Roman consul, and he attacked (and took) Jerusalem, and it was from Julius Cæsar he came. For he (Cæsar), first of the Romans, assumed the high kingship of the world, as we said before.

97. So Pompey the Great went from Julius Cæsar to assault Jerusalem, and the people of the city were much enslaved, and the Temple was polluted and defiled, and great numbers of the Jewish people were slain, and (others) enslaved by him. The ruler over the children of Israel at that time was Alexander, son of Phaleg,⁴ of the tribe of Mattatheas or Manasses; he was ruler for a long time, as writers say. However, Pompey was not able to injure the city as he desired to do, for Alexander, son of Phaleg, was of such activity, and had such a number of soldiers, that Pompey could not defeat him. And afterwards Pompey went to Rome to accuse the Jews to Julius

¹ Pompens, ms.; cf. p. 128 b, co toracht Pompens Crasus in cetna cónsal románach.

² "Duces Hebræorum," of whom Zorobabel was the first, and Johannes

Hyrcanus the last.

³ "Crassus" in ms. Pompey took Jerusalem, B.C. 63. *Josephus*, lib. 14, c. 4.

⁴ son Johannes Hircanus.

fri hÍuil Césair 7 feirg moir fair il-leth friu. Ba marb tra Iuil Césair iarsin 7 gabais Octáuin rigi in domain iarom. Ocus is e so senchas Hiruath iar fír.

98. Hiruath Ascolonta .i. do Índecdaib do .i. sacart eside asin Asculóin móir; boi tra mac oca [140a] side .i. Antípater a ainm. Eemaing didiu co tancatar slataige do Indecdaib fon cat(h)raig 7 fon tempul co roireset iarum Hiruath .i. in sacart con a tempul ar ba he coimétaid in tempuil he; 7 rucsat iarsin a mac a ndóire leo .i. Antípater 7 se ina gilla bicc¹ ann. Boi tra in mac amal sin co fota d'aimsir marcén frisna slataigib, ar ní boi oc a athair ní doberad taraénd co roailset na slataigi ina mbésaib fen he co cian d'aimsir.

Cid didiu acht Alaxander mac Fallice oca mboi toisigecht mac n-Israel, dá mac aice .i. Aristobul 7 Hircan. Eemaing tra isin aimsir sin Antípater mac Hiruath Ascolonta do beth ina fír saidbir beoda hi tír Íuda. Luid iarum Hircan mac Alaxander cùci co ndernsat caratrad do beth do oendán i cend Aristobuil meic Alaxandir

Cæsar, and (to cause) great anger in him in regard to them. And Julius Cæsar died afterwards, and Octavianus assumed the kingship of the world after that. And this is the History of Herod according to truth.

98. Herod, the Ascalonite, was an Idumœan and a priest from Great Ascalon, and he had a son named Antipater. Now, it happened that robbers of Idumœans² came through the city and through the temple, and slew Herod the priest at³ his temple, for he was the guardian of the temple, and they took away his son Antipater into captivity, he being a little boy. And thus the boy was for a length of time with the robbers, as his father had not a thing to give (as ransom) for him, and they reared him in their own ways for a long time.

Well, then, Alexander, son of Phaleg, who had the leadership of the children of Israel, had two sons, Aristobulus and Hyrcanus. Antipater, however, son of Herod the Ascalonite, happened at that time to be a wealthy, energetic man in the land of Juda. And Hyrcanus, son of Alexander, went to him, and they made a (league of) friendship to be in alliance⁴ against Aristobulus, son of Alexander,

¹ *Leg.* biucc (?).

² *i.e.* Idumœan robbers.

³ with his temple (?).

⁴ *Lit.*, in one business.

.i. a brathair fesin. O rabtar oentadaig d'énlaim i cend Aristobuil .i. Antipater 7 Hircán róforuaisligetar focetoir Aristobuil mac Alaxandir ar dochotar *con* a cloind a muinigin rig Róman, cergabad laiside Aristobuil mac Alaxandir 7 ruetha he cu Róim il-laim *con* a cloind 7 tucad in rigi do Hircán tria nert Antipatir 7 triana diúmas; 7 gabais Hircán iarum nert mor 7 cumachta for cuid do thír Íuda.

99. Boi tra Antipater annsin fo cumachta Hircáin meic Alaxandir. Int Antipater sin tra, boi ben do Arabecdaib aice .i. Cispriatis a hainm, co ruc sí da mac dó .i. Fariceus 7 Herodis an anmanda. Iar céin máir tra ba marb Antipater, 7 in uilecumachta boi eei o Hircán tuc do Hiruath, dia mac fen hi, 7 boi in caratrad cetna iter Hircán 7 Hiruath mac Antipatir. Is annsin tuc Hiruath ingin Aristopuil meic Hircáin do mnái, uair Aristopul mac Alaxandir derbráthair Hircain eside, ni hì a ingen side tuc Hiruath itir acht ingen Aristopuil meic Hircáin fesin. Batar tra re cian amal sin, ecmaing tra in aroli d'aimsir cath

his own brother. When they, that is, Antipater and Hyrcanus, were united with one hand¹ against Aristobulus, they at once overcame Aristobulus, son of Alexander, for they went with their clann, relying on the King of the Romans, and by him was seized Aristobulus, son of Alexander, and he was taken to Rome as a prisoner with his children, and the kingdom was given to Hyrcanus through the power of Alexander and his influence,² and Hyrcanus afterwards assumed great power and dominion over a part of the land of Juda.

99. Well, Antipater was then under the power of Hyrcanus, son of Alexander. That Antipater had an Arab wife named Cispriatis,³ and she bore him two sons, Pheroras⁴ and Herod were their names.

After a long time, Antipater died, and the whole power he had from Hyrcanus he gave to Herod his own son, and the same friendship was between Hyrcanus and Herod, son of Antipater. Then Herod took to wife the daughter of Aristobulus, son of Hyrcanus; since Aristobulus, son of Alexander, (was) brother of Hyrcanus, it was not his daughter that Herod took at all, but the daughter of Aristobulus, son of Hyrcanus himself. They were thus a long while; there took

¹ with one heart and hand.

² generally "pride."

³ Cypros, *Joseph. Antiq.*, l. 14, c. 7, 3.

⁴ Or, Phasael, *ibi*.

itir Hircán mac Alaxandir 7 ri nan Araibecda cor-gabad Hircán and 7 co rucsat i mbroit leo he. Gabais tra Hiruath mac Antipatir focétoir rigi for macu Israel.

100. Acind trill iarsin rolecset na hAtheninnestu Hircán uadib iar mbén a cluas de. Iar toidecht do Hircán tra co tír Íúda rosfua-bair arís a rígi do gabail. Rogab Hiruath he 7 romarb iarum 7 gabais fen rigi for macu Israel tria céilg 7 elathain. Is e didiu rop errig o Romanchaib for tír Íúda 7 for cloind Israel in tan sin .i. Caseus cónsal Rómanach, is e boi oc tabairt rigi mac n-Israel 7 nan Íúdaide do Hiruath tria céilg amal atrubramar romaind; 7 is e rig dédinach boi do macu Israel. .i. Hircan mac Alaxandir meic Fallice.

Boi tra Hiruath mac Antipatir meic Hiruath Ascalonta do hIndec-daib i rigi for macu Israel annsin; ocus ba he cetrig eétrand mac n-Israel he amal atrubramar romaind. Secht mbliadna ria ngen Crist

place, however, at a certain time, a battle between Hyrcanus, son of Alexander, and the king of the Arabs,¹ and Hyrcanus was taken prisoner in it, and they took him into captivity. Then Herod, son of Antipater, at once assumed rule over the children of Israel.

100. At the end of a short space of time afterwards the Athenians released Hyrcanus after having cut off his ears.² After Hyrcanus had arrived in the land of Juda he attempted again to assume his kingship. Herod took him and killed (him), and assumed himself kingship over the children of Israel by fraud and art. This is the man, indeed, who was a consul (appointed)³ by the Romans over the land of Juda, and over the children of Israel at that time, to wit, Cassius, Roman consul, and he was giving the kingship of the children of Israel and of the Jews to Herod through craft, as we have previously said, and he was the last king who was of the children of Israel, I mean Hyrcanus, son of Alexander, son of Phaleg.

Now Herod, son of Antipater, son of Herod the Ascalonite, the Idumæan, was then ruling over the children of Israel, and he was the first foreign king of the children of Israel, as we have said previously. Seven years before the birth of Christ, Herod assumed the

¹ "the Arabs," *supra*; "Parthians," says Josephus.

bit off Hyrcanus' ears, *Jos. Wars*, i. 13.

² Antigonus, son of Aristobulus,

³ viceroy, ruler.

rosgab Hiruath rigi 7 in .uii. bliadain .xx. dia flathus tancatar na drúdi co Crist 7 co Hiruath. In tan tra ba doig la Hiruath na drúdi do thorachtain éuci 7 secla Crist leo indus co romarbad-som Crist iarsin, is hisin aimsir tancatar techta o rig Róman .i. Octauin Aúgust for cend Hiruath meic Antipatir dia breth co Róim dia damnad iarna éosait [140 b] dona hIudaidib ar iumad a chol 7 a corpaid 7 a indirge 7 a ecóra in a flathus. Uair ba hangid ecrabdech a c(h)ride colach imon popul n-echtrand, conid aire sin ruccad som co Róim iarna éosait.

101. Luid Hiruath iarum co Róim co rusdítne fen co glice góesach¹ 7 co hecnaid eolach i fiadnuise rig Róman co narba cintach he, acht ba he in popul forsa mboi ba cintach ann. Conid annsin tuc Octáuin Áugust a cáthbarr rig fen dó 7 in uli onoir 7 cádas 7 cumachta 7 rigi dermáir for cloind Israel ; 7 bói bliadain ina farrad, iter dul 7 tidecht, co tanic uada iarsin hi cind bliadna beos con ascedaib imdaib co toracht

government, and the twenty-seventh year of his rule the Magi came to Christ and to Herod. When, however, Herod thought that the Druids would come to him and bring tidings of Christ, that he might kill Christ afterwards, that is the time that messengers came from the King of the Romans, Octavianus Augustus, to Herod, son of Antipater, to bring him to Rome, to condemn him after he had been accused by the Jews for the great number of his crimes, and of his wickedness, and injustice, and iniquity² in his government. For cruel³ and impious was his criminal heart towards the foreign folk, and on that account he was taken to Rome after being accused.

101. Herod went then to Rome, and defended himself cleverly, acutely, wisely, and knowingly in presence of the King of the Romans, so that he was not (found) guilty, but the people over whom he was were (found) guilty. And then Octavianus Augustus gave him his own king's helmet and conferred on him all honour and dignity and power, and great sway over the children of Israel ; and he was a year with him, between going and coming, and he came away after that at the end of a year⁴ also, with many presents, and arrived again at

¹ góeth—góes—góesach.

³ Or, wicked.

² corbad, iniquity, *Psalms* lxxxix.,
cxxxv.

⁴ At the end of a year seems superfluous here.

fo oët Kl. *enair* co hIerusalem doridise i cind bliadna. Conid ead sin rosfuirig he cen in macraid do marbad focetoir, co mboi iarum oc cúimniugud na ndruad dia indisin do rí nan Iudaide do genemain. Conid hi comairle doroine iarum¹ .i. na huli nóiden ba comoesi do Crist do marbad, ar ba doig lais Crist do marbad etorru.

102. Cuirid tra Hiruath iarsin a amuis 7 a theglach co Bethil Íuda 7 cosin *fíchlí* mag fílet imon mBethil:—co mag Inbais *meic* Iobais *meic* Sem *meic* Noei, co mag Falleirg *meic* Eochais *meic* Canain *meic* Cáim *meic* Noei,¹ co mag Samech *meic* Falcheiraid *meic* Enóc *meic* Cannain, co mag Araid *meic* Canain *meic* Caim, co mag n-Arcis *meic* Cannain, co mag n-Armand *meic* Cannain, co mag nGoba *meic* Cannain, co mag Sióin *meic* Cannain, co mag Lais *meic* Cuir, co mag Foromon *meic* Forchuis, co mag Lerua *meic* Curbis, co mag n-Áis *meic* Lerua, co mag Hinnfin, co mag nGadotragaden, co mag Treoit forsa mbitís treoit² na Bethile, co mag nGenges *meic* Cannain, co mag Samech³ *meic* Falcuind *meic* Enoc *meic* Cannain.

103. Comad iatsin, *acht* bec, xx muigi na Bethile i tír Íuda uli do neoch innister do crechad in Ierusalem. Cid didiu *acht* roscailset fon cat(h)raig 7 fona muigib co romarbaít leo na huli macu alla⁴

Jerusalem on the eighth of the Calends of January, at the end of a year. And that was the space of time he waited⁵ without slaying the children at once, and he then (began) to remember the Magi telling him that the King of the Jews was born. And this is the design he formed then, to wit, to slay all the infants who were of the same age as Christ, for he thought that (thus) Christ would be killed among them.

102. Now Herod thereafter sends his soldiers and household to Bethlehem of Juda, and to the twenty plains that are around Bethlehem, to the plain of Inbas, son of Jobas, son⁶ of Shem, son of Noah, &c.

103. And those are nearly all the twenty plains of Bethlehem in the land of Juda, that are said to have been plundered in Jerusalem.⁷ Well, then, they spread through the city and the plains, and by

¹ m. IX. in ms.

² The flocks.

³ This is the same as the third plain, "mag S. *meic* Falcheiraid," *supra*.

⁴ I read *alla* (stig), inclusive of, inside.

⁵ Better perhaps, "and that is what

detained him from slaying."

⁶ not Shem's son; cf. 1 Chron. i. 17; Gen. x. 22.

⁷ Obscure to me; perhaps plundered at the (time of the) sack of Jerusalem by Titus.

doib ó lamnad¹ oen oidée co lámnad da bliadan, co romarbait leo .cc. for da míle iter in cat(h)raig 7 na mugi oc iarraid Crist dia marbad. Atherait na scríbhenda co fil aroli mac bece díbsin in aroli cat(h)raig beos, Colonia a ainm na cat(h)rach sin, cen esbuid baill—a folt 7 a trilis for fás 7 a chrú derg for a ucht amal bid indíu nomarbtha. XL for cet mac ísed romarbtha i mBethil dib.

104. Batar tra annsin oc maithreachaib gaire garba 7 gola tróga maithnecha,² grecha gorti, faide fanna, golgaire guba, égmí mora, dera tromma, bassa derga, gruadi scríptha, fuilt scáilte, crideda tuarethi, ferta fenned, ócbail³ maithnech,² éiche nochta, glacca im glúinib, brunni bualti, ochna aidbli éiamra toirsecha.

[141a]. Is andsin ba dubaige mór don Bethil Crist do genemain innte, 7 ba suba d'ainglib nime. Ba lámcomairt tra 7 ba basgari do

them were slain all the children inside of those from the age⁴ of one night to the age of two years, so that two thousand two hundred were slain by them between the city and the plains (as they were) looking for Christ to kill Him. Writings say that there is a certain little child of them in a certain city still (Cologne is the name of that city), without lack of limb,⁵ the hair of his head⁶ grown, and his gore ruddy on his breast, as if it were to-day he was killed. One hundred and forty children, that is what were slain of them in Bethlehem.

104. There were then among the mothers hoarse cries, sad and plaintive (?)⁷ wailings, bitter, long, faint cries, wailings of woe, great shouts, heavy tears, red palms, torn cheeks, dishevelled hair, bruised hearts, deeds of soldiers (?), sad moaning (?), bared breasts, hands around knees, stricken bosoms, great, dismal, sorrowful groans.⁸

Then a great sadness to Bethlehem was the birth of Christ in it, and it was a joy to the angels of heaven. It was hand-clapping and palm-clapping to the mothers of the children, and it was a pure procession towards heaven for the holy infants who were slain there. It

¹ O'Brien's *Dict.* has "o lamna aon uidheche go lamna da bhliadhan," from the term of one night.

² Cf. *mifrigi* 7 *mainechus*, § 60.

³ Read oc(h)bad, sighings; ochal, moaning, *O'R.*

⁴ *Lit.*, birth or "parturitio," *Wind.*

Dict.; better, lamna, time, *O'Brien's Dict.*

⁵ i.e. the body is whole.

⁶ *Lit.*, his hair and his hair.

⁷ for mairbnecha, dirge-like (?); see maithnech, maithnecus, 104, 60.

⁸ = ochsard or ochbad; possibly Conon's shield was called indochain the moan (?).

mathreachaib na *mac* he, 7 ba *cemniugad* glan *doicum* nime dona *toiréet*ul in áir sin *ut dixit in* faid *nēm* ochéin anall, “Vox in Rama *nēmnóiden*aib *romar*bta ann. Ba fota *tra* rena *thidecht* robás oc *audita* est *ploratus* et *ululatus* magnus.”

105. Is *ansin* atbert aroli ben oc tarraing a méic asa hucht don *feolden*maid,¹ “Cid ima *ndelige* mo *mac* *grádach* frim ? i.

Forad mo brónd
Me rothusim,
Mo chích rosib ;
Mo brú *rosimorchuir*,
M’ inne rośúig,
Mo chríde rośás ;
Mo betha robé,
Mo bas a breth uaimm ;
Mo nert do t(h)ráig,
M’ *indsce* rosocht,
Mo súile rodall.”²

was long before its coming that there was a prophecy of that slaughter, as the holy prophet said long ago :—“Vox in Rama,” &c.

105. It is then a certain woman said, drawing her child from her bosom for the butcher :—“Why dost thou sever my beloved child from me, *i.e.* :—

The fruit of my womb.
It was I brought him forth,
My breast he drank it,
My womb bore him,
My vitals he sucked,
My heart he satisfied,³
My life he was,
Death to me (is) his taking from me,
My strength has ebbed,
My speech has become still,⁴
My eyes it has blinded.”⁴

¹ *feolden*maig, ms.

² *rosocht*, with “no dall” *over* *rosocht*.

³ Or, “my heart nourished” (him).

⁴ Or, (it is) my voice that has been

stilled ; it is my eyes that have become blinded, or it has blinded my eyes ; *rodall* seems intransitive here, as do *thráig* and *rosocht*.

106. Is andsin atbert aroli ben :—

“ Mo mac beri uaim,
 Ni me dogní int olce ;
 Marb didiu me fén,
 Na marb mo mac ;
 Mo c(h)iche cen loimm,
 Mo suile co fiuch,
 Mo lama for crith,
 Mo chorpan cen nith,
 Mo cheli cen mac,
 Me feni cen nirt ;
 Mo betha is fiu bas,
 Uch m’ oenmac, a Dé !
 M’foiti cen luach,
 Mo galar cen gein,
 Cen dígail co brath ;
 Mo chiche ’na tast,
 Mo chríde rochrom.”

106. Then another woman said :—

“ My son thou takest away,
 It is not I that do the wrong,¹
 Kill then myself,
 Kill not my child,
 My breasts are without milk,
 My eyes are moist (with tears),
 My hands are trembling,
 My poor body without wound,²
 My husband without a son,
 Myself without strength,
 My life is as death,³
 Alas ! my only son, O God !
 My patience (is) without reward,
 My grief⁴ (to be) without a child,
 Without being avenged till doom ;
 My breasts (are) silent,
 My heart is bowed down.”

¹ Perhaps we should read *Ní hé dogní* in t-olc, it is not he that does the wrong.

² *Or*, fight, power of resistance; *níth*, mortal wounding, *Cormac* and *O’Clery*;

also battle, see *Stokes’ Metr. Irish Glossaries*, p. 86.

³ *fiu. .i. inand, cutruma, O’Dav.*

⁴ *Or*, sickness.

107. Is annsin atbert aroli ben :—

“ Oen sírthi dia marbad,
 Sochaide marbthaí,
 Nóidin bualti,
 Na haithreacha gontaí
 Na máithreacha marbthai;
 Iffern roln sib
 Nem rodún sib,
 Fola firen rodoirtsibar cen éinaid.”

Is annsin atbert aroli ben :—

“ Tair chucam, a C(h)rist!
 Ber m'anmain col-luath
 Maroen is mo mac;
 Uch, a Muire mor,
 Máthair Meic Dé!
 Cid dogén cen mac?
 Tret' mac-su ro marbtha

107. Then another woman said :—

“ One ye seek to slay Him,
 Many ye slay,
 Infants ye smite,
 The fathers ye wound mortally,
 The mothers ye kill,
 Hell ye filled,
 Heaven ye closed,
 The blood of righteous ones ye have shed, without
 guilt (on their part).”

Then another woman said :—

“ Come to me, O Christ!
 Take my soul quickly,
 Together with my son;
 Oh, great Mary,
 Mother of the Son of God!
 What shall I do without a son?
 On account of thy Son have been deadened

Mo chonn is mo chiall,
 Dorigne ben boeth dim
 I ndíaid mo meic
 Mo c(h)ride is caep cró
 A haithle in¹ áir truaig
 Oñdiu co tí brath."

108. Is ead atberait aroli scribenna .i. Crist 7 Muiri do beth hi tír Iúda fós intan romarbait in macrad.² Intan tra bóí Hiruath oc armimirt³ marbtha na macraide isí sin aimser tanic int aingel dochúm Ióseph cond-epert fris, "Ber lat Muiri con a mac," ol se, "7 eirg isin Égipt, 7 bíd innte con-abrur-sa frit tidecht esti; ár ata Hiruath for tíí marbtha na macraide d'iarraid Crist dia marbad, 7 sochaide ele dia náimtíb."

My reason and sense,⁴
 I have become a crazed woman
 After my son (who is slain),
 My heart is a (mere) clot of gore,
 After the miserable slaughter,⁵
 From this day till comes Doom."

108. Some writings say that Christ and Mary were still in the land of Judá at the time when the children were slain. But when Herod was with arms plying the slaughter of the children, that was the time the angel came to Joseph, and said to him:—"Take Mary with her Son," said he, "and go into Egypt, and abide therein till I tell thee to come away; for Herod is a plotting⁶ the slaughter of the children, seeking Christ to kill Him, and many others of His enemies."⁷

¹ "in in," ms.

² The *facts*. seems to have macraid.

³ *Sic*; read oca imirt (?); or, translate "a weapon-plying of the murder of the children."

⁴ Perhaps these are terms of endear-

ment for son; *cf.* a cúisle mo chroíde, a chúisle!

⁵ in *inair* or in *imair*, ms.

⁶ about to slaughter.

⁷ the enemies of Christ are seeking to kill Him.

IRISH NEUTER SUBSTANTIVES:

ARRANGED ALPHABETICALLY.

IN the fourth volume of the Todd Lecture Series, the neuters are distributed under six declensions, and, in each declension, are grouped according to their terminations or formation. I complete that treatise by alphabetical indices of the final syllables and of the words, and by the addition of neuter forms since discovered by me, or pointed out by Doctors Whitley Stokes, Ascoli, and Meyer. In this index *RD.* = Rennes Dindsenchus, *HM.* = Hibernica Minora, published, respectively, by Doctors Stokes and Meyer, *LC.* = Leabar na gCeart.

1.—INDEX OF THE FINAL LETTERS AND SYLLABLES.

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